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THE CHURCH 407

A HISTORY
OF THE
ORTHODOX CHURCH OF CYPRUS

FROM THE COMING OF THE APOSTLES
PAUL AND BARNABAS
TO THE COMMENCEMENT OF THE BRITISH OCCUPATION
(A.D. 45-A.D. 1878)

TOGETHER WITH SOME ACCOUNT OF THE
LATIN AND OTHER CHURCHES
EXISTING IN THE ISLAND

BY
J. HACKETT, B.D.

CHAPLAIN TO THE FORCES

Pt. 2.

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All felt that in him they had lost in truth a father and a friend.

His body remained in Cyprus undisturbed until the reign of Leo the Philosopher (A.D. 886-A.D. 911), when it was carried off to Constantinople by that imperial resurrectionist with other sacred treasures of the same kind, which the island formerly possessed. Lusignan professes to have seen in Famagusta a subterranean cave to which the saint was wont to retire at seasons of penance.¹ This retreat contained a rock about two arms' length in circumference, from which water annually flowed drop by drop on the eve of his festival and continued doing so throughout the whole of the following day.

Epiphanius was the author of numerous works, of which the following are still extant:—

i. *Panarium* (πανάριον, the "medicine chest"), composed during the reign of the Emperor Valens (A.D. 374-6, or 377), at the request of Akakios and Paul, two heads of monasteries in Coele-Syria, to combat the numerous heresies of the period.

ii. *Anchoratus* (ἀγκυρωτός), the anchor or defence of the faith, especially of the doctrine of the Holy Trinity.

iii. *Anacephalæosis* (ἀνακεφαλάλωσις), a summary or abridgment of the *Panarium*.

iv. A treatise on the twelve gems which were in Aaron's breastplate.

v. *περὶ μέτρων καὶ σταθμῶν*.

Hilarion (21st Oct.), a contemporary of Constantine the Great, and one of the best known of the early Christian anchorites, spent the evening of his days in Cyprus. The history of his life has been written by St. Jerome from information mainly supplied by his attached friend and disciple, Epiphanius, the great Bishop of Constantia. He was born of heathen parents at Thabatha near Gaza and educated at Alexandria, where he became a disciple of the famous Egyptian hermit

Menology

(21st Oct.).

Synaxarist

(21st Oct.).

(Hieron. Vita

Sti. Hilarion

(Pat. Lat.,

tom. xxiii.).

¹ Essendo arcivescovo fece una penitencia sotto ad una spelunca, la quale è dentro di Famagosta, sopra la quale è una strada, et di sotto è sasso vivo grande et grosso da due braccia in circa, et ogni anno al mese di Maggio quella grotta comincia dalla vigilia di questo Santo, et dura tutto il giorno della festa, a gocciare una acqua chiara et limpida, et vâ gocciando pian piano, et io ho veduto il predetto miraculo con gli proprii occhi.

Cf., the following:—

"At Famagusta, on the vigil of the feast kept in honour of St. Epiphanius, Porcacchi, Archbishop of Salamis, who did penance in a cave near the city, pure and sparkling water was seen to trickle gently from the rock of the grotto and again to stop. This too answered to the wishes of many pious persons, who kept it to use as a medicine or a charm."

Porcacchi,

L'isole piu

famose del

mondo. 1576

(Excerpta

Cypria, p. 83).

Sozomen,
H. E., lib. iii.,
c. 15.

Anthony. After a sojourn of two or three months with the celebrated recluse he returned at the age of fifteen to his native land; accompanied by several monks. His parents being now dead, he distributed the property which they had left him partly among his brethren and partly in charity, and then retired into the desert seven miles from Majoma, where he spent the next fifty years of his life in the practice of the most rigid asceticism. The saint in his pursuit after godliness would seem to have utterly neglected the kindred virtue of cleanliness. He is said to have cut his hair only once a year and that on Easter Day. His clothing consisted of a hair shirt, which remained unwashed from the day he put it on—it being a favourite saying of his that cleanliness in such a garment was a superfluity¹—until it fell in shreds off his back; a coat of skin, the parting gift of his master Anthony; and a cloak of some coarse material. His bed, which was laid upon the bare ground, consisted of reeds only. From his sixteenth to his twentieth year his only shelter from the sun and rain was a little hut thatched with rushes. Afterwards, however, he constructed a narrow cell, five feet high and not much longer, more resembling a tomb than a dwelling, which served him as an abode. Practising from the very first the greatest abstemiousness in the matter of diet he had gradually so trained himself that, during the later years of his life, his daily allowance of food and water amounted only to five ounces. This meagre fare he would not allow to pass his lips before sunset even on festivals or in periods of extreme weakness.

To escape the importunities of the many visitors, whom the fame of his sanctity drew to his desert solitude, and the increasing hostility of the citizens of Gaza, he at last quitted the neighbourhood of Majoma and, taking ship to Alexandria, made his way across the desert to the oasis remotest from civilisation. Finding it impossible to hide his identity even in so secluded a spot he resolved, after a year's sojourn there, to conceal himself in one of the Mediterranean islands. Accordingly journeying to Parætonium, a city on the confines of Libya, he found a ship bound for Sicily, in which he embarked with a companion. Being without the means of paying for their passage, he offered in lieu of money a copy of the Gospels, which he had transcribed with his own hand. But the captain commiserating his poverty refused to deprive him of it. On landing at Cape Pachynum he selected a retreat some twenty miles inland, through fear lest

Hieron, Vita
S. Ekkarion,
c. 10.

¹ Superfluum esse dicens munditias in cilicio quærere.

merchants coming from the East might meet him and reveal his name. There the two recluses for a while supported themselves by cutting wood and selling it in the nearest town. His identity, however, was discovered, notwithstanding all his precautions, in the following marvellous manner: An officer of the Imperial Guard, seized with a fit in the basilica of St. Peter at Rome, under the influence of the demon who possessed him, cried out in his paroxysms: "A few days ago Hilarion the servant of Christ landed in Sicily and, as no one recognised him, thinks he has escaped observation. But I will go and make him known." Embarking at once with his servants on a vessel bound for that island he landed at Pachynum, and under the guidance of the demon made his way to the hut in which the recluse was living, when immediately his ghostly tormentor left him. As might be supposed from this surprising event the usual crowd of suppliants once more gathered round Hilarion.

During his sojourn in Sicily he was joined by his favourite disciple Hesychios, who, after searching for him in vain for three years, learnt the secret of his retreat from a Jew pedlar at Methone. Driven finally to Cyprus by the unwelcome attentions of his admirers he settled at Paphos,¹ taking up his abode at a spot two miles from that city. But he had not been there twenty days when the local demons, through their victims, announced his presence in the island. After a residence of two years he had determined in consequence to return to Egypt, when Hesychios persuaded him to retire instead into a more secluded part of the country. The faithful disciple visited every region of the island and at last hit upon what seemed a likely spot, to which he at once led his master. The new retreat was situated in a most inaccessible place among the lofty and precipitous mountains of the northern range, overlooking Kyrenia. The property of a heathen, it was surrounded by trees and supplied with an abundance of water, containing besides a house and garden with fruit trees and the ruins of an ancient temple. Previous to the saint's arrival it had been the habitation of evil

¹ According to Sozomen it was at the village of Charbyris in the neighbourhood of Paphos that he settled at the request of the then Archbishop: τὸ δὲ τελευταῖον παραπλέων τὴν Κύπρον, κατήγεν εἰς Πάφον προτραπείς τε παρὰ τοῦ τότε Κυπρίων ἐπισκόπου, ἡγάγησε τὴν ἐνθάδε διατριβὴν, καὶ περὶ Χάρβυριν, χωρίον οὕτως ἐπονομαζόμενον, ἐφιλοσόφει.

Sozomen,
H. E., lib. v.
c. 9.

Kyprianos, however, states that he took up his abode there at the request of the Bishop of Paphos: διὰ παρακλήσεως τοῦ τότε τῆς Πάφου ἀρχιερέως.

Kyprianos,
p. 351.

Cf. Ludolph of Suchen (A.D. 1350), "Prope Paphum est locus ubi sanctus Hylarius degebat et multa miracula faciebat".

Hist. de Chyp.,
II., p. 212.

spirits, who, perceiving that they could no longer remain with him for their companion, raised on his approach a terrible uproar to scare him away.¹ The holy man, nothing daunted by the din, merely acknowledged their efforts by remarking that he had at last come to a place where he was welcomed with music. Such a specimen of ascetic humour proved too much for his ghostly serenaders, who retired in despair, leaving the facetious anchorite in sole possession. Here he passed the last five years of his life, rarely, if ever, disturbed in his meditations save by the faithful Hesychios, who frequently visited him in his mountain retreat. At length, in his eightieth year, feeling the approach of death he wrote with his own hand a short letter, bequeathing to Hesychios all his worldly possessions—consisting of a copy of the Gospels, a hair shirt, cowl and cloak. His closing hours were soothed by the presence of some pious Christians, who came from Paphos to be with him at the last, and by a lady named Constantia, whose daughter and son-in-law he had once miraculously snatched from death. These he charged, as soon as all was over, to bury his body in the garden without delay in the clothes he was wearing.² Hesychios was absent when his master died. Hearing of

Lusignan,
p. 18 (a).

¹ Il quale (Santo Hillarione Abbate) quando venne nell' Isola, fuggendo la moltitudine dell' infermi, et altri ispiritati, andò in questo castello, il quale non era così forte, ne à modo di castello, ma più presto di un casamento con il suo giardino, et quello lo adimandavano il Dio d' Amore, et era di un gentile; ma li diavoli anchora habitavano in quello. Et quando andò in quel luogo questo Santo di Dio, li diavoli non poterono più habitare in quello, anzi facero grandissimi lamenti et strepiti, accioche il santissimo huomo si fuggisse, et esso si allegrava, dicendo esser venuto in uno luogo, nel quale gli sonavano le citare. Dipoi andando nell' horto ritrovò il patrone quasi morto in terra disteso dalla lepra, et maravigliandosi Hillarione, in che modo potesse così leproso haver salito in quel luogo, lo risanò subito. Dipoi havendovi dimorato Hillarione, all' ultimo morì, et fu dalli suoi discepoli sepolito in quel giardino, onde faceva concorrere da tutta l'isola gli oppressi di varie infermità, et si sanavano, et così gli fu fabricata la chiesa. Dipoi in capo dell' anno havendo inteso un suo discepolo caro, che in quel luogo l'haveva accompagnato, si partì di Egitto, et fece mostra di habitare appresso al suo maestro, et venendogli destro lo rubbò et lo condusse in Egitto.

The Chateau Dieu d'Amour, for so Hilarion's last retreat in the island is locally called, seems at first sight rather an incongruous abode for a man devoted to celibacy and asceticism. The title, however, is derived from the ancient name of the place, Didymos, so called from the two points of rock on which the castle is built. Vinisauf alludes to it as "castellum Didimus nuncupatum". This fortification, erected subsequently to Hilarion's sojourn, played an important rôle in the mediæval history of the island. It is now a ruin, having been dismantled by the Venetians.

² Cf. (1) Sir John de Mandeville, A.D. 1322:—

"In the castle of Amours lies the body of St. Hilary".

(2) Guillaume de Baldensel, A.D. 1336:—

"In Cypro est corpus B. Hilarionis sub custodia regia in castro quod Gedamors dicitur".

Itinerar.
lib. II., c. 39.

Bohn's Anti-
quarian Lib.,
Early Travels
in Palestine,
p. 141.

Hodasporicon
ad Terram
Sanctam
(Cantab.
Lectioes
Antiquæ,
tom. IV., p. 331).

his death he returned to Cyprus and, under pretence of wishing to be near the body, took up his residence in the garden where it was interred. After ten months had elapsed he at last succeeded, at the risk of his own life, in carrying it off secretly to Majoma for burial there in the monastery, which the saint himself had founded. The theft of so holy a relic naturally caused great commotion in the island and was attended also with fatal results, as the devoted Constantia, on hearing what had taken place, fell down and expired. Jerome reports that a great feud afterwards sprang up between the Syrians and the Cypriots respecting the saint. The former prided themselves on the possession of his remains, while the latter asserted that his spirit still lingered among them. Though miracles were of frequent occurrence in both places, yet the garden in Cyprus was more favoured in this respect, perhaps, as Jerome suggests, from the saint's greater affection for the spot. A chapel now in ruins was subsequently built on the site of his first interment, which in Lusignan's time enjoyed an annual income of 100 ducats.

Lazarus, after his resurrection at Bethany, was placed by the Jews, so the tradition runs, in a leaky boat at Joppa, with his two sisters and other companions, and committed to the mercy of the winds and waves.¹ From this point, however, there is great divergence in the various legends. The Cypriots affirm that he was wafted to their shores near Kition and consecrated first bishop of that town by all the Apostles on the occasion of their alleged visit. There he eventually died and was buried after presiding over the See for thirty years. On the discovery of his tomb in A.D. 890 his remains were by order of the Emperor Leo transferred to Constantinople and there deposited in a church specially constructed for their reception. They were subse-

Kyprianos,
p. 351.
Pococke,
Travels, vol.
ii., p. 213.

¹ Ὁ ἅγιος Λάζαρος, ὃν ἀνέστησεν ὁ Κύριος τετραήμερον, φεύγων τὴν ἀργὴν τῶν Ἰουδαίων τῆς Ἱερουσαλὴμ ἦλθε, καὶ ἐφυλάχθη εἰς τὴν Νῆσον, ὅπου δὲν ἦσαν Ἑβραῖοι κατὰ τὸν προῤῥηθέντα νόμον τῶν Ῥωμάνων, ὅστις ἠπειλὴ θάνατον ἂν ἐκατοίκει Ἑβραῖος εἰς Κύπρον. μετὰ ταῦτα ἦλθον οἱ Ἀπόστολοι εἰς Κύπρον καὶ τὸν ἐχειροτόνησαν Ἀρχιερεῖα Κιτίων, ὅπου καὶ ἀπέθανε.

The law, to which Kyprianos here alludes, was not passed until after Lazarus' decease, viz., about A.D. 115 during the reign of Trajan, when the Jewish revolt took place.

"There is a large ancient church at the Port (Larnaka) dedicated to S. Lazarus, where they show his sepulchre; it is a small grot cut out of the rock; they say that this saint, being put into a boat at Joppa, and committed to the mercy of the sea, he was drove to this place, and became bishop of it, and that his body was stolen away by the French, and carried to Marseilles; but the French say that he was drove on their coasts."

Voyages du
Seigneur de
Villamont,
liv. II., c. 7,
p. 305.

Roger de
Hoveden,
Annal. Pars
Posterior,
Richardus -
Primus
(Savile, Ed.
1601, p. 671).

Le Quien, O.C.,
tom. III.,
col. 1231.

quently stolen from the Imperial City by the French and carried to Marseilles. The French are just as positive that on leaving Joppa the saint was borne by the sea to Marseilles and became bishop of that city. A mediæval traveller, the Seigneur de Villamont, who visited Larnaka in 1589 and has given us a description of the tomb, stoutly maintains the claim of his countrymen—all Greek traditions to the contrary notwithstanding.¹ He suggests in explanation of the discrepancy the existence of two individuals of the name, one of whom may possibly have been the Bishop of Kition in question, though certainly not the Lazarus of Bethany and erstwhile Bishop of Marseilles. These conflicting statements might be reconciled by supposing that the relics were carried off to that town by the French on the sack of Constantinople in 1204, when so many similar objects of veneration were known to have been stolen, but for the remark of an English historian of the twelfth century, Roger de Hoveden, who states on the authority of an older tradition that Lazarus was formerly Bishop of Marseilles and died there.²

Though the native writers are unanimous on the subject, Le Quien is not disposed to recognise the Lazarus buried at Larnaka as the Lazarus of Bethany, and adduces the following reasons for rejecting the claim:—

1. The Menology (Edit. 1628) makes no mention of Lazarus as Bishop of Kition, but merely states that his remains were

¹ Nous montrons lorsque nous estions en terre une fort antique église, qu'ils affirmant avoir esté edifiée par Saint Lazare, portant son nom encore jusques aujourd'huy. Pour dire la verité elle est bastie à l'antique, et y entre fort peu de lumière, sinon par les portes quand elles sont ouvertes. Du costé droit en y entrant vous y voyez un vieil sepulchre, pour entrer dans lequel on descend quatre marches après avoir passé par un certain petit endroit assez incommode, puis allumant un flambeau vous voyez ledit sepulchre gentillemeut fait, et orné de marbre en quelques endroits, ayant deux pieds de largeur et trois de hauteur, et me fut asseuré pour certain que c'estoit le sepulchre de S. Lazare, et que l'Empereur Leon surnommé le Philosophe fit porter son corps à Constantinople. Zonare historien, Tome 3, en dit autant. De ma part je croirois qu'il y auroit eu deux Lazares, l'un desquels, pourroit avoir esté Evesque de Chity, et après sa mort enseveluré en ceste Eglise, dediée en son nom, mais de dire que ce soit celuy que nostre Seigneur ressuscita, c'est à mon advis une erreur evidente, car nous avons son corps comme celuy de la Magdalene en nostre France, n'en desplaie à Zonare et autres Grecs.

² Massilia est civitas Episcopalis sub potestate regis Arragoniæ. Ibi fuerunt reliquiæ Sancti Lazari, fratris Sanctæ Mariæ Magdaleniæ et Marthæ; qui ibidem septem annis episcopatum tenuit, postquam Jesus suscitavit eum a mortuis.

From the same authority we learn that a jawbone of this saint was preserved in the Dominican Abbey of Saint Victor on the opposite side of the harbour, together with relics of numerous other saints.

transferred from that town to Constantinople by order of Leo the Philosopher.¹

2. Two eminent ecclesiastical historians assert that there is no mention in any Greek author of Lazarus either as a bishop or a martyr.

Tillemont,
Hist. Eccl.,
tom. ii., p. 33.
Baillet, Vit.
SS., tom. iii.,
p. 245, sec. 2.

3. From the silence of Epiphanius in the fourth century respecting the sojourn and death of Lazarus in the island, Baillet argues that the Cypriot tradition about the discovery of the saint's tomb near Kition in the ninth century rests on no solid foundation.

4. From this significant omission on the part of Epiphanius Le Quien himself affirms not only the probability, but also the absolute certainty, of Lazarus' presence, episcopacy and death in the island being utterly unknown to the Cypriots of the fourth century, since otherwise Epiphanius would most expressly have noticed these facts among the other particulars he has given of the saint, as they would have greatly assisted him in his arguments against the Manichæans.

He, like the French traveller above named, regards the relics as those of another Lazarus, and suggests as the probable individual a monk and painter of that name, who was cruelly tortured by the Emperor Theophilus (A.D. 829-A.D. 842) for his devotion to images and who, being afterwards sent by Michael III.² (A.D. 842-A.D. 867), Theophilus' son and successor, on a mission to Benedict III. died while so engaged. It was possibly his body which was taken to Cyprus, as he thinks, and there buried, being subsequently removed to Constantinople and interred in the Church of St. Evander.

Larnaka contains to the present day a very ancient church bearing his name, the erection of which has been variously assigned to the saint himself and to the Emperor Leo VI. At the period of the Ottoman invasion, like most of the other religious edifices, it fell into the hands of the conquerors, from

¹ The memory of Lazarus of Bethany is twice commemorated in the Oriental calendar, once by itself, *viz.*, on 17th October:

‘*Ἡ ἀνακομιδὴ τοῦ λειψάνου τοῦ Ἀγίου καὶ δικαίου Λαζάρου,*
and again on 4th May in conjunction with that of Mary Magdalene:

‘*Ἡ ἀνάμνησις τῆς Ἀνακομιδῆς τῶν λειψάνων τοῦ Ἀγίου Λαζάρου τοῦ φίλου τοῦ Χριστοῦ, καὶ τῆς μυροφόρου Μαρίας τῆς Μαγδαληνῆς, κ.τ.λ.*

The commemoration of Lazarus the painter occurs on 17th November:

“*Μνημὴ τοῦ ὁσίου πατρὸς ἡμῶν Λαζάρου τοῦ ζωγράφου*”.

² “*Hujus (i.e., Benedicti Papæ III.) temporibus Michael, filius Theophili Imperatoris, Constantinopolitanæ urbis Imperator, ob amorem Apostolorum misit ad beatum Petrum Apostolum donum per manum Lazari monachi et pictoriæ artis nimie eruditi.*”

Anastasius
Bibliotheca-
rius (Acta
Sanctorum,
23rd Feb.).

Seigneur de
Villamont.

Mariti, c. 2,
p. 23 (Cob-
ham's trans-
lation).

Excerpta
Cyprica, p. 106.

Cf. Mariti,
c. 15, p. 93.

Bartholomaei
Saliniaci
Itinerar.
Hierosol., tom.
iv., c. 3.

Synaxaristes
(17th Oct.)
(ὡς ἀνακο-
μιδῇ τοῦ
Λεϊψάνου
τοῦ Ἁγίου
Λαζάρου).

whom it was repurchased some years later (1589) for 3000 aspers and used in common by the two rival communions. The memory of this joint ownership appears to have continued to the time of Mariti (1760-67), as he mentions that the Franciscans of the town used to conduct two services in it annually, in virtue of its former possession by their co-religionists. Pietro della Valle, a Roman noble, who visited the island in 1625, gives the following detailed description of the church: "It belonged originally to the Armenians, and in a buttress of its outer walls all the stones are inscribed with Armenian letters. Why it is now held by the Greeks is possibly because there are no Armenians here, as there must have been formerly. It is very ancient, entirely of stone, its arrangement fantastic, though common among the Greeks, for there are three aisles with a roof supported on four piers only, and three domes in a row over the middle aisle, and three apses without. Within, the space between the piers is used by men, the aisles on either side by women only. Behind the altar they show underground a tomb like a small grotto, which can be entered through a square opening like the mouth of a vault. This they say is the grave of Lazarus, who was restored to life by Christ, adding that he built the church of which he was bishop," etc. The marble sarcophagus, which once held the remains of the saint, is still preserved in the church and is said to bear on one of its sides this inscription in Hebrew, "Lazarus the four days dead and friend of Christ".¹

A curious natural phenomenon connected with Larnaka, the salt-lakes from which the town derives its other name of Salines, is traditionally said to be due to him.² The story goes that, as he was once walking in the vicinity of the town, he asked a woman for a bunch of grapes to quench his thirst. She mock-

¹ τὸ ὁποῖον (λείψανον) εὗρέθη εἰς τὴν γῆν τεθειμένον ἐντὸς μαρμαρίνου κιβωτίου κατὰ τὴν πόλιν τῶν Κιτιαίων, μετὰ παρέλευσιν χιλίων ἐτῶν ἀπὸ τοῦ ἐκεῖ ἐνταφιασμοῦ του. Ἦσαν δὲ γεγλυμμένα εἰς τὸ μάρμαρον μετ' ἄλλην γλῶσσαν τὰ γράμματα ταῦτα. "Λάζαρος ὁ τετραήμερος καὶ φίλος Χριστοῦ".

² Hic prope portum ruinosum, Salinarium nuncupatum, per duo fere miliaria in valle diffusa, ac littori maris propinqua, singulis annis mira gignitur salis abundantia ex aqua dulci congelata, et virtute solis decocta, quæ judicio meo usui totius orbis sufficeret. Porro de hujus salis generatione et proventu varia est prudentorum virorum opinio. Nam alii id attribuunt virtuti solis et aquæ, alii credunt terræ vim quandam inesse mirabilem, reliqui in miraculum rem referunt, quod scilicet Divus Lazarus olim hac iter faciens, siti æstuans, a muliercula botrum sibi dari petiit, qua per irrisum respondentem, terram esse salis quam vini feraciorem, "Sit ita," sanctus ait, "salem gignat deinceps terra non dulcem vini liquorem." Verum id lector adjudica, ego nec probaverim nec reproboverim.

ingly answered that more salt than wine was to be got out of the soil. Upon this he replied: "Be it so, let the soil henceforth produce salt and not the pleasant juice of the grape". The chronicler, who has recorded this legend, prudently refrains from expressing any opinion upon it, but leaves the reader to form his own conclusion.

Mamas (2nd September)¹ is traditionally reported to have suffered martyrdom at Cæsarea in Cappadocia during the reign of Aurelian, A.D. 274. A considerable amount of uncertainty, however, seems to prevail concerning him. In the *Acta Sanctorum*, for instance, a possible confusion between two persons of the same name is suggested. According to the Greek authorities he was born about A.D. 260 in the prison at Gangra in Paphlagonia, where his parents were at the time incarcerated for their profession of Christianity. After their death, which occurred while still in prison, he was adopted by a rich Christian lady named Ammia. From his birth to his fifth year he remained without the power of speech. His name of Mamas he received from that being the first word he uttered, which he addressed to his foster mother. When fifteen years old he was arrested as a Christian and, after being scourged, thrown into the sea with a mass of lead round his neck. But his life being miraculously preserved he took shelter in a cave, where hinds fed him with their milk. Being a second time seized by the pagans he was first placed in a red-hot furnace, next thrown to the wild beasts, and, escaping their fangs, finally transfixed with a spear. On receiving his death wound he managed to crawl from the theatre, the scene of his sufferings, to a spot about a furlong from Cæsarea, where he expired. There Ammia erected a magnificent church in his honour, where annually in the spring the Christians of the locality used to commemorate him. This building in course of time falling into ruin the Cæsars, Julian and Gallus, while residing near Cæsarea (*circ.* 346) are said to have undertaken its repair. The former's share in the work of restoration appears from some mysterious cause never to have prospered, thus presaging his own future apostacy. The saint, whom the Church of Cyprus delights to honour, seems to have been an entirely different person from the above. According to the island chroniclers, he was a native of Alaya on the borders of Pam-

Simeon Metaphrastes, S. Mamas (Pat. Græc., tom. cxv., pp. 565-574).
Acta Sanctorum (17th Aug.).

Sozomen, H. E., lib. c. 2.

¹ The Eastern and Roman Churches, as will be observed, celebrate the memory of this saint on different days, the former on 2nd September, the latter on 17th August.

Machera
pp. 69, 70.
Strambaldi,
p. 14.
Lusignan,
p. 27 (a).
Kyprianos,
p. 360.

phylia, where he was martyred by the Seljoukian Turks on their invasion of Asia Minor.¹ His friends are reported to have rescued his body from profanation by placing it in an antique marble tomb and carrying it with them in their flight to Cyprus. But the local legends account for the presence in the island of the holy relics in a much less prosaic way. The Cypriots firmly believe that the sarcophagus with its precious contents, like the stone coffin of St. Guthbert on the Tweed, floated like a boat on the sea until it arrived within a mile of the shore near Morphou, where it came to a standstill. The saint, appearing the same night in a dream to a pious Christian of that place, ordered him to proceed with his yoke of oxen and his four sons to the coast and drag the coffin to land. The man, incredulous at first, finally obeyed. Walking dry shod over the sea with his sons and oxen, as though it had been on dry ground, he attached a rope to the sarcophagus and drew it to land. No difficulty was experienced in moving the heavy mass until the village of Morphou was reached, when it suddenly stuck fast and refused to budge, despite their united efforts. Recognising this as a sign that the saint wished to find a resting place there, they erected on the spot a church and monastery in his honour, on the site of an ancient temple of Derceto, Astarte and other Syrian deities. These

¹ ὁμοίως ὁ ἅγιος Μάμας ἀπὲ τὴν Ἀλλαγίαν, καὶ εἰς τὴν ζωὴν του ἐπῆλθεν τοῖς λέοντας καὶ ἐγάλευν τοὺς, καὶ ἐπολόμαν τυρὶν καὶ ἐτάγιζεν τοὺς πτωχοὺς· καὶ ἐτρέξαν τον οἱ Τοῦρκοι, καὶ ἐσκοντιλῆσεν, καὶ ἐτσακίσθην τὸ γαλευτῆριν, καὶ ἐχενώθη τὸ γάλαν, καὶ φαίνεται ὁ τόπος τοῦ γαλάτου εἰς τὸ χωρίον τῆς Ἀλλαγίας ἕως τὴν σήμερον· καὶ ἐμαρτύρησεν, καὶ οἱ γονεῖς του ἐβάλαν τον εἰς κιβοῦριν καὶ διὰ χάριτος κυρίου ἐπέσωσεν εἰς τὴν Κύπρον, εἰς τὸν γιάλιν τῆς Θεομόρφου, καὶ ἐπικαλύφθην ἐντὶ καλοῦ ἀνθρώπου νὰ πάρῃ τὸ ζευγάριν του καὶ τοὺς δ' του υἱοὺς· καὶ ἐπῆγεν, καὶ ἐδῆσάν το μετὰ τὸ σχοινὶν καὶ ἐπῆράν τον ὡς γίον ἕναν μικρὸν πρῶμαν, τὸ ποῖον ἦτον πολλὰ βαρετὺν, ὅτι πολλοὶ ἀνθρώποι ἐθέλαν διαβάσειν μέγαν κόπον νὰ τὸ σύρου· καὶ ὄνταν ἤλθεν εἰς τὸν τόπον ὅπου εὐρίσκεται σήμερον, ἐστάθηκεν καὶ δὲν ἠμπόρησεν τινὰς· καὶ τὸ σαλέψῃ· καὶ ἐκτίσαν ναὸν καὶ βρῖνε μῦρος, καὶ πολομὰ μεγάλα θαύματα εἰς οὐλον τὸν κόσμον, πληγαῖς ἀγιατρεύταις, καὶ ἀπὸ τὸν ζωγραφίζουιν βρῖνε ἰάματα εἰς τὴν Λευκοσίαν, εἰς τὴν Δεμεσίον, εἰς τὴν Ἀμμόχουστον, εἰς τὴν Κλαυδίαν.

Santo Mama, over Mamolo, fù martirizzato in Asia, et poi lo gitorno in una sepoltura di marmo in mare; la quale andò in Cipro, et stava sopra l' acqua verso il mare di Pentaia. La notte apparse in sogno à un' huomo dal casal Morfù, che levasse dal sonno, et pigliasse li suoi buoi, et andasse con li figliuoli sopra del mare, et non temessero punto, et ligassero la predetta sepoltura, et la tirassero in terra. L' huomo non credendo alla prima, ne alla seconda, all' ultimo andò, et fece come gli fù imposto, et quando hebbe caminato per terra da due leghe, si fermò ove hora si trova nel casale di Morfù, et non potè piu l' huomo con ogni sforzo mover quella sepoltura, dalla quale hora essendovi fatta una bella chiesa, esce fuori un liquore continuo, come dicono, acqueo, et io l' ho veduto, et fà grandissimi miracoli et spesso, et massime è virtuoso contra le fortune del mare, di che hoggi i marinari fanno grande esperienza, i quali vi tengono con tutti li Ciprioti grandissima divotione.

buildings, which seem from their construction to date from the Lusignan period, are still in existence, but fast falling into ruins. From the coffin, which is still preserved in the church, there is said to exude a certain watery fluid, which Lusignan professes to have seen. He describes it as being very efficacious in the working of miracles, as well as a special preservative against shipwreck, so that in his day the island sailors made great use of it and in common with the rest of their compatriots held it in the greatest reverence.¹ A much later writer, who has also noticed the phenomenon, charges the inmates of the monastery with having contrived it for their own advantage.² The saint still continues one of the most popular objects of veneration in the island, where scarcely a church exists which does not contain his eikon. He is usually represented riding upon a lion, the origin of which is thus explained by an English traveller: "When alive he (St. Mamas) either could not or would not pay his *kharaj*, or poll-money, and the collectors were always restrained, by the operation of some preternatural power upon their bodies and spirits, from using him in the savage manner in which they treated others, who were deficient in their payments. The prince, being informed of this extraordinary circumstance, ordered him to be hunted out from the hollow rocks, caves and gloomy woods in which he always lived, and brought into his presence; and St. George and St. Demetrius, hearing of his being taken, followed, overtook, and accompanied him in his captivity. During his journey to court, seeing a lion rush out of a thicket and seize a lamb, to the terror and astonishment of his guards, he ordered

Sakellarios,
Κυπριακά,
tom. i., p. 122.

Drummond,
Letter xlii.,
p. 238.

¹ Ludolph of Suchen (A.D. 1350) mentions the healing powers attributed to St. Mamas:—*Hist. de Chyp.*, ii., p. 212.

"Sanctus Mamas, qui ortus erat de Lucania (Lycaonia?), quem Greci pro liberatione apostematum devote et maxime cum mente solent invocare".

Απόστημα, a large deep-seated abscess, especially after fever (Hipp. Aph., 12⁵⁹). Liddell and Scott, p. 167.

Another mediæval traveller, Nicole le Huen (1487), also notices the cures wrought by the saint. From him, too, we learn that a church was erected to his honour at Nikosia, as well as at Morphou. Nicole le Huen.

"Aupres de la (i.e., Nicossie) bien a vii. milles est le corps de Saint Memer, dont huille sort moult vertueuse."

"Vendredi au matin nous trouvâmes Nychossie a soleil levant, de la nous rendîmes en la grande esglise nommée Saint Meme ou Mamar, dont le corps est hors de la cite, lequell gette huille."

² Ἡ ἐν τῷ τόλῳ τοῦ ναοῦ ἐκ λίθου σκληροῦ λάρναξ, ἥδη δὲ τάφος τοῦ ἁγίου Μάμαντος, εἶναι σαρκοφάγος τῶν Ῥωμαϊκῶν χρόνων. Οἱ καλόγηροι διὰ τὴν κερδίῳσι πλεονα ὁπὴν τινα ἔκαμον ἐπὶ τοῦ πάματος τοῦ σαρκοφάγου· ὅθεν καὶ μέχρι νῦν εἰσέτι μύρον, ὃ τοῦ θαύματος ἐξέρχεται· ἀλλὰ τοῦτο κοινὸν εἶναι εἰς ἅπαντας τοὺς τάφους τῶν ἁγίων.

the beast to quit his prey, and his command was instantly obeyed by the lion, who fawned and wagged his tail, in token of submission. The good man, being tired with walking, took the lamb in his arms, and mounting the wild beast, rode forwards to court, to the amazement of all who saw him. He presented himself in this equipage to the king, who, being apprized of these circumstances, accepted the lamb, generously remitted the kharaj he owed, and gave orders that the saint should live without paying any tax for the future: thus favoured he came hither and built a little church, in which at his death his body was deposited. This is one way of telling his story, which is varied by every papa whom you consult on the subject."

Machæra,
p. 70.

But there is a story to be found in one of the chroniclers which may explain in an even stranger fashion the presence of the lion in pictures of the saint. Mamas is there described as possessing at Alaya a sort of dairy farm stocked, not with cows as one might expect, but with lionesses, which he caught in the chase. From the milk of these animals he was wont to make cheeses wherewith to feed the hungry. It was while engaged in this charitable labour that he was martyred by the Turks, who at the same time overturned his pails and spilt the contents. The stains of the milk, so the chronicler avers, were still visible on the stones of Alaya when he wrote. Pococke, evidently misled by the saint's name, which he spells Mamma, ascribes to him a wrong sex.

No account of the Cypriot saints can be considered complete which omits to make some mention of those whom a modern writer calls the German saints of Cyprus.¹ The subject is one involved in considerable obscurity, the principal sources, whence we derive our knowledge concerning them, being the native chroniclers and the service books of the native Church.²

¹ Vies des saints allemands de l'Église de Chypre publiées par Constantin Sathas, Gênes, Imprimerie de l'Institut royal des sourds-muets, 1884.

² The offices of these German saints are contained in two separate volumes entitled as follows:—

1. Ἀκολουθία τοῦ ἁγίου ἱερομάρτυρος Θεράποντος τοῦ θαυματουργοῦ, ἐκδοθεῖσα σπουδῇ τε καὶ φιλοτίμῳ δαπάνῃ τοῦ εὐγενεστάτου Κυρίου Κυρίου Μιχαὴλ (?) τοῦ μακαριωτάτου Κύπρου, α,ωα'. Ἐνετίῃσι, 1801. Παρὰ Νικολάῳ Γλυκεῖ τῷ ἐξ Ἰωαννίνων. Con sovrana approvazione, 8vo, p. 23.

2. Ἀκολουθίαι τῶν ὁσίων Ἀναστασίου, Χαρίτωνος, Αὐξεντίου καὶ Κενδία, τοῦ ἀποστόλου καὶ εὐαγγελιστοῦ Λουκᾶ, τοῦ ἁγίου Δημητρίου Κυθήρης, καὶ Κωνσταντίνου μάρτυρος. Νῦν τὸ πρῶτον ἐκδοθεῖσαι σπουδῇ μὲν καὶ δαπάνῃ τοῦ μακαριωτάτου καὶ σεβασμιωτάτου ἀρχιεπισκόπου πάσης Κύπρου Κυρίου Κυρίου Χρυσάνθου, δι' ἐπιστάσις δὲ τοῦ Κυπριακοῦ ἀρχιεπισκόπου, διορθωθείσαι ὡς οἶν τε ὑπὸ τοῦ ἱεροῦ ἀκόνου

Machæra attributes the presence of these saints in the island to the conquest of Palestine by the Moslems, when the Christians there were compelled to seek a home elsewhere.¹ Three hundred of them, according to him, comprising both clerics and laymen, came to Cyprus and, to escape the notice of the heathen, who were then dominant in the island, divided themselves into small groups of twos and threes. Lusignan's version, however, directly contradicts this account.² He states that at the time when the Latin Christians took up arms in defence of the Holy City, 300 of these warriors of the Cross, French and German, all barons, seigneurs, and men of renown, came to Cyprus and settled in various parts of the island to lead a devout life. So exemplary was their conduct that the Orthodox inhabitants still hold them in the highest respect, though, as Lusignan remarks, they are not wont to reverence modern saints, especially Latin. One of these holy barons was Jean de Montfort, whom he styles Marshal of Cyprus, and brother of Philippe de Montfort, Seigneur de Tyr and Admiral of Cyprus. The number of these saintly immigrants is the only point in which these chroniclers agree. Machæra, it will be observed, places their appearance in Cyprus after the capture of Jerusalem by the Arabs in A.D. 638, while Lusignan assigns to it a date at the close of the thirteenth century, when Acre had been lost to the Christians. The discrepancy may be explained by the fact that these two writers assign to two definite periods movements which were in reality

Machæra,
p. 68.

Lusignan,
p. 27 (a).

Lusignan,
p. 27 (b).

Ανθίμου, τῶν Κυπρίων, α.ψθ'. 'Ενετήσι, 1779. Παρὰ Νικολάφ Γλυκεῖ τῷ ἐξ Ἰωαννίνων. Con licenza de' superiori e privilegio, 8vo, p. 132.

Mr. Cobham has published in the *Excerpta Cypria* an English translation of some of these offices. The original volumes containing them are extremely scarce and difficult to procure even in Cyprus.

¹ Όταν οἱ Σαρακηνοὶ ἐπῆραν τὴν γῆν τῆς ἐπαγγελίας, τότε εὐγῆκαν οἱ πτωχοὶ οἱ χριστιανοὶ ἀπὸ ἐγλυτώσαν καὶ ἐπῆγαν ὅπου ἤσαν καταφύγιν· ἦσαν ἀρχιεπίσκοποι, ἐπισκόποι, ἱερεῖς καὶ λαϊκοί, καὶ ἐπῆγαν ὅπου φτάσαν· καὶ ἦσαν καὶ εἰς τὴν περίφημον Κύπρον μία συντροφία, ὅπου ἦσαν τ', ὀνομάτοι, καὶ γροικῶντα ὅτι Ἕλληνες ἐφεντεύγαν τὸν τόπον, διὰ τὸν φόβον ἐπῆγαν εἰς τὸ ἕνα μέρος, καὶ εἰς τὸ ἄλλον καὶ ἐσκάψαν τὴν γῆν καὶ ἐμπῆκαν μέσα, καὶ ἐπροσεύχονταν τῷ θεῷ, καὶ ἦσαν δύο τρεῖς ἀντάμα, καὶ εἶχαν τινὰν δουλευτὴν ἀπὸ τοὺς ἐδούλευγεν τὸ ἐχρειάζονταν διὰ τὴν ζωὴν τοὺς· καὶ ἐποθάναν εἰς τὸν αὐτὸν νησίον, καὶ πολλοὶ ἀξ αὐτῶν τοὺς ἐφανερῶθησαν δι' ἀγγέλου, ἄλλοι διὰ τὰ θαυμαστὰ θαύματα.

² Nel tempo che li Christiani Latini presero la Croce in favore della città santa di Hierusalem, per liberarla dalle mani delli perfidi, veduto che non poteano far' altro, perche così piaceva alla maestà divina, trecento di quelli fra Alemanni et Francesi, ma tutti Baroni, Signori, et huomini illustri vennero in Cipro, et quivi si sparsero per li casali a fare vita santa, et così fecero tutti. Onde li Greci li tengono tutti in grandissima devotione contra li loro costumi, percioche eglino non vogliono riverire li santi moderni, massime Latini. Uno di quelli santi Baroni fù il beato Giovanni di Monforte.

spread over a considerable interval of time. In the Byzantine annalists frequent mention is made of the flight of the anchorites from the Holy Land to escape the persecutions of the Arabs. For instance it is recorded that in A.D. 744, under Constantine Kopronymos, and again in A.D. 813, under Michael I., great numbers of them for that reason sought a refuge in Cyprus. Sathas is of opinion that it was during the occupation of the island by the Arabs after its abandonment by Justinian II., between A.D. 690 and A.D. 697, that the arrival of the 300 took place, and he gives the following reasons for arriving at this conclusion:¹ Machæra states that this immigration occurred while the island was in possession of the heathen. The life of Constantine, too, mentions Sabinus as being then governor. This individual Sathas conjectures to have been a Greek renegade, who was a fierce persecutor of his former co-religionists and possibly the same who later on revolted against the Arabs in Khorassan in A.D. 692. With regard to their German nationality it is expressly so stated in their biographies, and this testimony is further corroborated by the hymns in which the Cypriot Church still celebrates their memory. In the offices we have only the names of the following four preserved to us, but there is a list of others to be found elsewhere, whose reputation for sanctity has descended to the present time:—²

Theophanes,
Chronogr.
A.M. 6264,
6305 (Pat.
Græc. cviii.,
col. 901, 1001).
Sathas, Vies
des Saints
allemands,
etc., p. 6.

Theophanis
Chrono-
graphia, an.
6180.

Machæra,
pp. 68, 69, 70,
71, 72.
Cf. Kyprianos,
p. 352.

¹ Chypre ainsi abandonnée resta aux mains des Arabes pendant sept ans (690-697). C'est pendant cette période qu'eut lieu l'émigration dans l'île des 300 ermites allemands, dont la mémoire est encore vénérée par l'Eglise de Chypre. Nous sommes poussés à fixer cette date par le récit de Machéras disant "qu'alors les païens y dominaient," et surtout par la mention dans l'office de saint Constantin du duc païen de Chypre, Sabinus, sous lequel l'ermite subit le martyre. Ce gouverneur de Chypre était sans doute un grec renégat au service des Arabes, qui persécuta avec acharnement ses anciens coreligionnaires. Je crois même que ce renégat est le même παράβουλος Sabinus qui en 692 se révolta contre les Arabes dans le Khorassan.

² Εὐρίσκεται εἰς τὴν Περιστερόναν τῆς Μεσαρίας ὁ ἅγιος Ἀναστάσιος ὁ θαυματουργός, εἰς τὴν Ὁρμετιανὸν ὁ ἅγιος Κωνσταντῖνος στρατιώτης, εἰς τὴν Σύνταν ὁ ἅγιος Θεράπων, εἰς τὴν Ποταμίαν ὁ ἅγιος Σωζόμενος, πρὸς τοῦ Κάβα Πιφάνη ὁ ἅγιος Πίκτητος, εἰς τὸ κάστρον τοῦ ἁγίου Ἰλαρίου ὁ ἅγιος Ἰλαρίων νέος, πρὸς τὴν Κυθρίαν ὁ ἅγιος Ἐπιφάνιος, τὸ κοιμητήριον τοῦ εἶναι εἰς μοναζίαν, καὶ οἱ τόποι ἐρμῶθησαν, ἐπήραν τὴν ἁγίαν του κόραν καὶ τὰ εἰκονίσματα, καὶ ἔβαλάν τα εἰς φύλαξιν εἰς τὸν Κουτζουβέντην. Εἰς τὴν Κορφύβουν ὁ ἅγιος Ἡράκλειος ἐπίσκοπος, ὁ ἅγιος Λαυρέντιος, ὁ ἅγιος Ἐλπίδιος, ὁ ἅγιος Χριστόφορος, ὁ ἅγιος Ὁρέστης, καὶ ὁ ἅγιος Δημητριάδης, ὅπου πολομοῦν ἀπειρα θαύματα. Εἰς τὸ Λευκόνικον ὁ ἅγιος Εὐφημιανός, εἰς τὴν Περιστερόναν τοῦ κούνητ Τετάρτῳ ὁ ἅγιος Βαρνάβας καὶ ὁ ἅγιος Ἰλαρίων, εἰς τὴν Ἀχεῖαν ὁ ἅγιος Ἡλιόφωτος, ἅγιος Ἀυζουβένιος, ὁ ἅγιος Παμφώδης, ὁ ἅγιος Παμμέγιστος, καὶ ὁ ἅγιος Παφνούτιος, ὁ ἅγιος Κουρνούτας· πρὸς τὴν Ζωρίαν ὁ ἅγιος Εἰρημικός, καὶ εἰς τὸ Κιλάνιν ἄλλος, ὁ ἅγιος Θεράπων, καὶ εἰς τὸ Μόρφον ὁ ἅγιος Θεοδόσιος, καὶ ὁ ἅγιος Πολέμιος· εἰς τὴν Βάσαν ὁ ἅγιος Βαρνάβας μοναχὸς πρὸς τὴν Ἀλεκτόραν· εἰς ἕνα τόπον λεγόμενον εἰς τὴν Γλυφίαν τὸ κοιμητήριον τοῦ ἁγίου Κασσιανοῦ καὶ τὸ σμάν του καὶ ἑορτάζουν τον τῇ 15^ῃ Σεπτεμβρίου. Ἄλλος

Therapon¹ (14th May), the scion of a noble family in Germany, renounced all the advantages of rank and spent his time instead in frequent attendance at the churches and in diligent study of the Holy Scriptures. Having passed through all the inferior grades he was, in consequence of his exemplary life, chosen by popular consent to fill the See rendered vacant by the death of his bishop. After his consecration he gave conspicuous proofs of his devotion to the true faith by causing the lapsed and heretics to

Sathas, *Vies des Saints allemands*, pp. 11-16.

ἅγιος Κασσιανὸς εἰς τὴν Αὐδύμουν καὶ ἐορτάζουν τὸν τὴν ὑπερτερὴν φεβρουάριον, καὶ ἐορτάζουν τὸν καὶ τὴν δ' δίκαιον, καὶ τὸ κοιμητήριον τοῦ εἰς τὴν Ἀξύλου. Ὁ ἅγιος Ἀλέξανδρος, ὁ ἅγιος Χαρέτης, καὶ ἄλλοι ἑτέροις Ἐπιφάνιος εἰς τὸν Κούρδακον. Ὁ ἅγιος Πήγων καὶ ὁ ἅγιος Χριστόφορος εἰς τὴν Ἀρόδαν· ὁ ἅγιος Καλάντιος, ὁ ἅγιος Ἀγάπιος, καὶ ὁ ἅγιος Βαρλάμ εἰς τὴν Ταμασίαν· εἰς τὸ Πέρα ὁ ἅγιος Βασίλειος ἐπίσκοπος καὶ ὁ ἅγιος Δημητρίανδρος ἐπίσκοπος. Ἐχει πολλοὺς ἄλλους ὅπου οὐδὲν ἐφανερῶθησαν, τοὺς ποίους καὶ τοὺς ἔνωθεν νὰ παρακαλοῦμεν νὰ παρακαλέσουν κύριον τὸν θεὸν νὰ ἀποβγάλλῃ τὴν αὐτὴν νῆσον ἀπὸ τοὺς ἄθεους Ἀγαρηνοὺς.

Ἀκόμη ὁ ἅγιος Φώτιος πλησίον Ἀθιένου, καὶ κράζουν τὸ πραστεῖον Ἄγιον Φώτην, καὶ ἐορτάζεται ἡ ἱουλίου καὶ πολομᾶ πολλὰ θαύματα καὶ εἶναι ἀπὸ τ'.

Ὁμοίως εἰς τὴν γῆν τοῦ Κάζα Πιφάνη πρὸς τὸν βορρᾶν εὐρίσκεται μία περνιέρα γεμάτη λείψανα, ὅγιον λέγονται Ἄγιοι Φανέντες· καὶ τὰ λείψανα ἐστεγνῶσαν καὶ ἤλθαν καὶ ἐκολλήσαν ὥσπερ πέτραι, καὶ ἂν εὐγῇ κανέναν βαρὺ ὡς γίον πέτρα, καὶ εἶναι ἀπὸ τοὺς τ' ὅπου φύγαν ἀπὸ τὴν Συρίαν. Ὁμοίως εἰς τὸ Χωρίον τὸν Λάρνακαν ἔν· ἡ μονὴ τοῦ ἁγίου Ὀλφιδάνου ἀπὸ τοὺς τ'.

Regarding these Ἄγιοι Φανέντες Lusignan writes as follows: "Nella città di Cerines, over li appresso e un monte et una grotta, nella quale voi vedete dentro del sasso vivo impastati capi d'huomini, mani, piedi, dita con le unghia et altri ossi, et li Greci li chiamano Santi, et moloitades, cioè in Latino Santi confessori, et fanno miracoli".

Lusignan, p. 23 (a).

Drummond appears to have visited the spot mentioned by Lusignan, as he says: "From this delightful retirement (*i.e.*, Dela-Pays) I went to Ayios Phanentis, the rocks of which are washed by the sea, and there I found several human bones and teeth petrified. The country people who, you know, abound in legends, say that a vast number of foreigners, called Allani, who came from a savage country to subdue and seize their fruitful lands, were here shipwrecked and perished; their bones, as a punishment, and monument of their crimes, were turned into stone as we now see them, though some of them, being converted to the Christian faith, lived happily in the island and became saints. Of this number was Saint Mamas, of whom such honourable mention hath been made; yet some say he was a native of the island, while others affirm he was born upon the main. Ridiculous as this fable may appear, there is certainly some foundation for it. We know the Goths invaded Greece, and visited some of the islands; and though I do not remember the circumstance in history, some of them may have made an attempt upon Cyprus; else how should the inhabitants become acquainted with the word Allani, and transmit it from father to son?"

Drummond, p. 273.

"Dans un village de la partie orientale de l'île, Rizocarpasso. les habitants ont les yeux bleus, le teint clair, les cheveux blonds tombant sur les épaules. D'où vient ce type blond perdu au milieu des types bruns des autres Chypriotes?"

Albert Gaudry, *Géologie de l'île de Chypre*, p. 217.

¹ The Turābi Teke in Old Larnaka, sometimes called St. Arab, and frequented by both Moslem and Christian worshippers, preserves the memory of St. Therapon.

Cobham, *Excerpta Cypria*, p. 239

Michael (?), Archbishop of Cyprus, published in 8vo at Venice, 1801, the ἀκολουθία τοῦ ἁγίου ἱερομάρτυρος Θεράποντος τοῦ θαυματουργοῦ.

Cf. Acta 12,
vv. 7, 8.

return to it. When he had presided over the diocese for several years a fierce strife occurred through the action of the iconoclasts. Therapon took a courageous stand against these enemies of the faith, who accordingly laid hands upon him and tortured him by tearing the flesh from his bones with pincers. In the midst of his agony the saint found strength to thank his tormentors for what they were doing, assuring them that he was quite willing they should cut off his flesh strip by strip for the honour of Christ and the holy eikons. The inhuman wretches next tied his hands and feet and threw him into a dark dungeon, but the doors were scarcely closed when the angel of God appeared and freed him from his bonds. On the following morning the saint was taken out of his prison and questioned again, but remaining unshaken in his convictions was scourged and condemned to exile. Before quitting the scene of his labours he warned his persecutors that for their obstinacy and ill-treatment of him God would soon visit them with palsy as a punishment for their sins and a warning to others. The prediction was hardly uttered before its accomplishment took place, a lightning flash from heaven suddenly striking and paralysing them all. On leaving his native land Therapon went to Jerusalem to worship at the holy places. He had not been there long before he became noted for the many miracles which he wrought. On one occasion, as he was walking in the Holy City, a distracted Jewish mother fell at his feet and besought his aid on behalf of her dead son. Moved with compassion he stretched out his hand over the corpse, at the same time saying: "In the name of Jesus Christ, whom the impious Jews under Pontius Pilate crucified, arise". These words immediately caused the dead to return to life. The woman then falling a second time at his feet requested him, since he had raised her son from the dead, to cause the youth to be born again in baptism. Having obtained this petition also she published abroad the miraculous resurrection of her son. After residing for some time longer at Jerusalem, where he became universally known through the wonders that he did, Therapon set sail for Cyprus. A native of that island named Sosios, who hospitably received him on his arrival, was cured of his illness by his saintly guest. His wife, who was lying ill with fever, was also restored to health. Other Cypriots, too, who were afflicted with various maladies, recovered through the mere laying on of Therapon's hands. He boldly rebuked the heretical Deipassians for their errors, when one of them, a very presumptuous fellow, gave the saint a blow in the face for his censure.

Some days afterwards, repenting of what he had done, he came to Therapon and asked his forgiveness. The latter instead of granting his prayer drove him out of his presence with curses as one cut off from the glory of Christ both now and for ever. He explained why he had acted thus by saying that he had seen a vision of the Saviour in the form of a child wearing a coat torn from top to bottom, and that it was his assailant and his companions who had thus rent it. The pious Cypriots were filled with wonderment at the virtues of the saint. The then archbishop, being informed in a vision of the purpose of Therapon's mission, begged him to remain in the island and labour there for the conversion of souls. On consenting, he was appointed bishop of a district bordering on the sea. Some time afterwards the Arabs (under Aboubekr, A.D. 632) invaded the country, destroying many monasteries and churches and massacring the Christians without mercy. The good bishop was among the victims of their fury, being butchered in the church while celebrating the Eucharist. After the murder holy melodies, so it is reported, resounded around the saintly corpse, a circumstance which caused the faithful to give thanks to God, and the assassins to feel sorry for their deed of blood. Tradition states that on the eve of another Arab invasion (Abdalmelik, A.D. 690) the saint appeared and ordered the removal of his remains to Constantinople.

Nikodemos Hagiorites,¹ whom Sathas calls the Greek Bollandus, though mentioning his name under the date of 14th May, professes utter ignorance concerning his history, as the materials for his biography had disappeared through lapse of time. His eikons, however, depict him as a monk, while tradition represents him as a bishop of Cyprus who suffered martyrdom.

Auxentios (28th September). Of his parentage and the period at which he lived nothing at all is known. From his youth he was brought up to the profession of arms, in which he attained great distinction. It is reported that as the result of a vision he renounced all worldly pleasures, came to regard military

Sathas, *Vies des Saints allemands*, pp. 16-18. Cf. *Excerpta Cypria*, pp. 240, 241.

¹ Nikodemos Hagiorites (*i.e.*, a monk of Mount Athos) was a native of Naxos in the Cyclades and was educated at Smyrna under Hierotheos Didaskalos. Wishing to embrace a monastic life he came to Athos in 1775 and entered the monastery of Dionysios, changing his original name of Nikolaos to Nikodemos on his profession. He died on 14th July, 1809, aged sixty years.

glory as a mere idle dream, and resolved to sever every tie which bound him to earth. Having made known his intention to his companions in arms, who are said to have numbered 300, he found them all of the same mind and determination as himself. Immediately they set to work to carry their project into execution. Coming to the sea-shore they found there a vessel, in which they embarked and were divinely directed to Cyprus. On reaching land they dispersed, each one choosing as the place of his retreat the spot, which seemed to him most suitable for the purpose. Auxentios himself went to the Karpasos and, having found a cave in a place called Ioution, took up his abode there, practising the greatest austerities. Several years after his death the inhabitants of the two villages of Komi and Nautokomi simultaneously discovered the cave which contained his remains. A dispute arose in consequence as to their possession. The men of Nautokomi asserted that the relics belonged to them as they were found near their village, while the men of Komi on the other hand claimed them on the plea that they formed the majority of the discoverers. To settle the question they agreed to bring a carriage drawn by two oxen, one from each village, and after placing the remains thereon to allow the animals to go of their own accord whither Providence and the wish of the saint might direct them. The vehicle was accordingly brought and the body laid thereon, when the oxen were left to their own devices. All the peasants of the district crowded after them, curious to see what would happen. On arriving at the spot, where the church dedicated to the saint now stands, the carriage suddenly and mysteriously came to a standstill, the oxen refusing to move any further. The crowd seeing the miracle shouted out "Kyrie Eleison," while the relics were placed on the ground and a beautiful church erected over them to the Holy Trinity.

Synaxaristes
(14th Feb.).

By the Synaxaristes (14th February) he is represented as having lived about A.D. 440 during the reign of Theodosius the Younger (A.D. 408-A.D. 450), and as being of Oriental descent. Originally a soldier of the Imperial Guard he retired, on becoming a monk, to the mountain opposite Oxia, an islet adjacent to Chalke and the other islands in the neighbourhood of Constantinople. He is said to have vigorously opposed the Nestorian and Eutychian heresies and to have been a most ardent champion of the Council of Chalcedon. During his life he was held in great esteem by the Emperors and at his death was buried in the chapel, which he had built. Metaphrastes also alludes to his Eastern origin and relates that he came from Syria in search of

Meta-
phrastes,
Vita S.
Auxentii.

his uncle, who held high military rank at the capital, when, not finding him there, he enlisted in the Palace Guard (σχολάριος).

Kendeas (6th October) left his native land at the age of eighteen and came to Jerusalem, where he embraced the monastic life. After doing so he retired to the desert of the Jordan and discovered in a steep and inaccessible spot a cave, in which he took up his abode, feeding on the tips of the trees growing there. At that time there was living in the same desert a celebrated recluse named Ananias. On one occasion a nobleman having a son, who was vexed with an unclean spirit, sent him to the hermit, but Ananias in his humility being unwilling to see him sent the patient yet farther into the desert to Kendeas. The attendants of the sick youth after scouring the desert for some time in vain at length discovered the object of their search. At first Kendeas refused to listen to their appeal, but eventually, moved by their supplications and tears, he prayed to God and then turning to the demon addressed him thus: "Ananias, the servant of God, commands thee, O unclean spirit, in the name of Jesus Christ to come out of this sick child". The demon at once obeyed and came out without hurting any one. The fame of this wonderful miracle getting abroad Kendeas, much against his will, became a priest and entered a monastery. Finding the life, however, not sufficiently quiet and solitary he left Palestine and a second time retreated into the desert. Another miracle is recorded to have been performed by him while living there. A man, who had a child possessed by a demon, carried it to a certain door and, covering it with grass, left it near the entrance to the saint's cell and then fled. Kendeas aroused by the little one's cries came out to see it and, recognising the presence of an evil spirit, drove it out and so the child was healed. Some time afterwards the recluses who inhabited the desert, the saint being among the number, were forced by the persecutions of the Blemmyes to quit their solitudes. They embarked accordingly in a vessel and directed their course for the harbour of Paphos. But God for some secret sins, of which He alone knew, caused the vessel to be wrecked on the voyage. The saints in spite of the mishap got safely to land and scattered themselves throughout the island. Kendeas settled near Paphos, where he built himself an hut on a steep rock overlooking the sea. From the following stories he would seem at this period to have been the object of special attention on the part of the Evil One. One day before dawn, as he was leaving his hut, he encountered his

Sathas, Vies
des Saints
allemands,
pp. 19-22.
Excerpta
Cyprica,
pp. 241, 242.

ghostly tormentor in the form of a man, who falling at his feet craved his blessing. Startled for the moment at so unexpected a meeting Kendeas missed his footing and, falling to the ground, rolled to the bottom of the cliff. But through the mercy of God he sustained no injury whatever. On another occasion the devil caused the saint to fall into the hands of a ferocious brigand, who beat the good man and deprived him of the few rags, which covered him, at the same time setting fire to his hut. Shortly afterwards God came again to the rescue of His servant by delivering the brigand over to the governor of the district, who put him to death. On a third occasion, when the saint was going to visit his brethren, the devil presented himself in the guise of a woman, who falling at his feet besought the good man to bless her house. Kendeas moved by her tears consented, when his petitioner suddenly throwing off her clothes made an attempt upon his chastity. This he foiled by going down upon his knees and having recourse to prayer, upon which the devil took his departure. Kendeas having heard that there was a hermit named Jonas living near Nova Justiniana desired to see him. Accordingly setting out with this object in view he healed on the way the sick whom he encountered at every village. Arrived at last at a place called Mandræs near Trachias he entered a cave which he found there, vowing he would never leave it. Meanwhile the wish to see Jonas was strong within him and he grieved that he could not gratify it by reason of the oath, which he had just sworn. But Providence specially intervened to accomplish the saint's desire. An angel lifted Jonas out of his cell, without making the least noise, and transported him to the cave where Kendeas had his habitation. The two hermits, overjoyed at this unexpected meeting, rushed into each other's arms, Kendeas exclaiming as they did so: "Glory be to God Who has seen fit to show me my very dear Jonas". No sooner had the words left his lips when the angel snatched up Jonas again and he disappeared from his friend's gaze. This strange circumstance caused Kendeas to think that possibly he had been the victim of an illusion. Forgetting, therefore, his vow, he quitted the cave and took the road leading to the cell of Jonas, so as to assure himself by visible proof that what he had seen was not a dream. Having found his brother saint all doubts were set at rest by the latter informing him of the miraculous way in which his journey had been made.

Now called
Trachonas, in
the Karpas.

The catalogue of Kendeas' good deeds, as might have been supposed, is a long one. After banishing many demons, who were

in the habit of tormenting men, curing innumerable sicknesses, causing springs to flow in dry places, and by his supplications bringing down the rain, when needed, from heaven, the saint at a good old age and in perfect peace yielded up his soul to God.

Constantine (1st July) was one of the 300 who, natives of various countries, came to Jerusalem to worship at the holy places and afterwards retired to the desert of the Jordan. One day this saintly band coming to the sea-shore found there a vessel, on which they embarked and set sail for Cyprus, directing their course to the harbour of Paphos. On the voyage the vessel was caught in a violent gale and wrecked, but the saints were by the mercy of God saved and dispersed themselves over the island. Constantine and three companions retired to the district called Trachias, where they lived after the manner of the Apostles, going about and preaching Jesus Christ as the true God. Sabinus, the governor, being informed of their proceedings summoned them before him. On their refusing to sacrifice to the heathen deities he ordered that they should be hung head downwards and the flesh stripped from off them. Though afterwards stretched on red-hot iron plates these martyrs, thanks to Christ, received no injury at all. Sabinus thereupon ordered nails to be driven into their feet and then compelled them to run in this condition. On the conclusion of these tortures they were by his orders shut up in prison. Some days afterwards this same prince commanded them to appear again before him, when he questioned them closely, and finding that they still adhered unswervingly to the Christian faith ordered them to be beheaded. Some pious believers carried off their bodies under cover of night and gave them honourable burial in the village of Ormidia. After a time their holy remains became like a fountain, diffusing innumerable cures, countless miracles daily took place at their tomb, and various maladies were healed by their means, deaf persons among others at once recovering their sense of hearing. A well authenticated instance of one of these cures has been preserved. The then governor of Cyprus being afflicted with dysentery and deafness went full of faith to seek assistance from the relics of these holy martyrs. He was at once restored to health when, to show his gratitude for his recovery, he caused a magnificent church to be erected in honour of Constantine. All sufferers, we are assured, who come to him even now with faith are healed by the intercession of this holy and glorious martyr.

Sathas, Vies
des Saints
allemands.
pp. 22-24.
Excerpta
Cyprica.
pp. 243, 244.

Sathas, *Vies des Saints Allemands*, pp. 25, 26.
Excerpta Cypria, p. 239.

Anastasios (17th September) lived under the Emperors Alexios and John Komnenos, and was one of the 300 Orthodox fathers, all natives of Germany, who embraced the monastic life in Cyprus while it still formed part of the Byzantine Empire.¹ At the time when the Crusade was proclaimed in the West, under the pretext of delivering the holy places, all these saints enrolled themselves among the other Western soldiers. But soon perceiving that their companions in arms persecuted the Orthodox, in place of delivering them, they abandoned the military profession and became instead soldiers of the heavenly army. Having thus exchanged their carnal weapons for spiritual they retired into the solitudes and mountains of Cyprus. There harassed, tempted and ill-treated by the devil, they succeeded with the help of Jesus in defeating him and wrought as many miracles during their lives as they did after their deaths. Anastasios is said to still prove himself the physician for every malady, helping without fail all who in faith demand his assistance.

One of the most recent names in the Cypriot Calendar is that of Jean de Montfort, a French noble. Though a Latin and a member of that foreign aristocracy, which weighed so heavily upon the Orthodox natives, yet by his saintly character he gained the esteem and affection of all alike. After his death, which occurred in 1248, his body was interred in the Abbey Church of Beaulieu at Nikosia in a sumptuously gilded tomb befitting his rank and station.² So great was his reputation for piety and so powerful the influence he was supposed to possess with Heaven that not only the inhabitants of the island, but also strangers from a distance, were wont to resort to his shrine and implore his intercession.³ A mediæval traveller, himself a visitor to the

Frater Felices
Fabri Evagatorium, tom.
iii., p. 235.

¹ Alexios I. (A.D. 1081-A.D. 1118). John, or Kalo-Johannes (A.D. 1118-A.D. 1143).

² ὁ Σαντζουάνης Τεμουφώρτε (εὐρίσκεται) εἰς τὴν Λευκοσίαν εἰς τὸ Πιάλβε (Beaulieu) ἀφέντης Φραντζέτης, ὁ ποῖος πολομὰ ἄξια θαύματα εἰς τοὺς ἀσθενεῖς καὶ τῆς πύρεξες.

³ Sed et fratres Eremitarum Sancti Augustini in hortis canamellorum conventum habent, et in ecclesia eorum ad latus sinistrum est solenne et deauratum sepulchrum, in quo corpus nobilis cujusdam Teutonici requiescit, nomine Johannes de Montfort, quem Cyprii colunt pro sancto, et peregrini ipsum visitant et implorant. Integrum autem jacet ibi corpus, non tabefactis carnibus, nervis et cute, in uno tamen brachio videtur os nudatum pelle et carne, quasi morsellus dentibus esset a corpore avulsus, quod sic accidisse dicitur. Erat quædam nobilis femina in Alemannia, dicti Johannis de Montfort consanguinea; hæc cum loca sancta Hierosolymis visitasset, in Cyprum navigavit et ad Nicosiam venit gratia visitandi sepulchrum amici sui, beati Johannis, cui cum patefecissent sepulchrum et cancellos amovissent, reclinavit se super

Machæra,
p. 69.

hallowed spot, has left a description of the relics as he saw them in 1483. The body was still entire after a lapse of over two centuries, except that the bone of one of the arms was partly visible, as though a piece of the flesh had been bitten out. In explanation of this circumstance the following tale of marvel is recorded. A certain noble lady from Germany, said to be a relative of the saint, while making a pilgrimage to the holy places at Jerusalem came to Cyprus to pay her respects at the tomb of her kinsman. When the custodians had thrown open the shrine and removed the grating she flung herself upon the

corpus ejus, applicans os ad scapulas, tanquam eas deoscularet et longioribus oculis demulciretur, occulte autem dentibus suis in carnes corporis defuncti morsum impressit, evellens petiam, quam clam in sinum abscondit secum portare volens pro reliquiis in patriam. Mira res! dum navem ingressa fuisset, et jam longe in mari essent, omni secundo vento caruerunt, et aliis navibus prospere procedentibus navis illa penitus non processit. Videntes autem marinarii hoc miraculose fieri, cæperunt mansiunculas, singulorum saccos, peras et cistas perscrutari, et de singulis inventis rationem petere, sicut moris est fieri instante singulari impedimento. Cum autem morsellum panniculo involutum reperissent, audita veritate, quam mulier confitebatur, redierunt in portum unde exierant, et ipsum morsellum cum in locum suum reposuissent, expedito itinere mare sulcabant.

Faber is evidently mistaken in stating that Jean de Montfort's tomb was in the church of the Augustinians. Machæra, who wrote nearly sixty years before his visit to Nikosia (*circa* A.D. 1426), says that it was in the Cistercian Monastery of Beaulieu. Nicole le Huen (1487) describes the body as being deposited near the church of the Carmelites, which was in its turn near the royal palace: "Auprès de nostre couvent repose le corps de Saint Jehan de Montfort très tous entier, et est le plus beau mort qu'onques fut veu dessus la terre. Par devotion et par grant erre le peuple y ha pour sante acquerir". The full title of the former establishment was Sainte Marie de Beaulieu, corrupted subsequently into Bialeuq (Πιόλεϋε). It was also known as Notre Dame des Champs and Saint Jean de Montfort. When Lusignan wrote it had passed into the possession of the Observants. The saint's body was still contained in the church at the period of the Turkish conquest, as we learn from the same author, though what has since become of it is unknown.

Giovanni di Monforte Marizale di Cipro e conte di Ruchas, fratello del quale fu Filippo di Monforte, governatore d' Ancon, overo Tolomaida. Barone di Francia, morì in Nicosia pieno di opere buone, e sante, e fece molti miracoli. Fu sepolto nel monastero di Santa Maria, delli monaci di San Bernardo, e poi per la devotione che havea il popolo a questo santo, fu chiamato quel monastero di San Giovanni di Monforte, et in successo di tempo dato questo monastero alli frati di San Francesco osservanti.

Jehan de Mont-fort, François, Comte de Ruchas, et Mareschal de Cypre. duquel le frère nommé Philippe estoit gouverneur de la Ptolemaide en l'an mil deux cens cinquante six, fut pareillement homme de sainte vie, et fit plusieurs miracles en sa mort, le corps duquel est demeuré entier sans pourriture. Il fut enterré en l'Eglise de Notre-dame-des-Champs, où il y avoit des Moyens de l'ordre de S. Bernard, ausquels sont succédé depuis les Cordeliers de l'Observance. Cette Eglise pour les grands miracles que ce saint corps faisoit, changea son nom, et fut appellée Saint Jehan-de-Montfort, la feste duquel est celebrée au mois de May. Je ne sçay maintenant si la cruauté des Turcs se sera retenue de mettre les mains à ce corps saint, et s'ils l'auront laissé entier.

Machæra, p. 69.

Lusignan, Corona Quinta, p. 62 (b).

Lusignan, Description de l'île de Chypre, p. 63 (a).

body and pressing her lips to the shoulders, as though to kiss them, remained in that attitude for some time. But this she did merely the better to conceal her real intention, which was to bite out a piece of the flesh with her teeth and carry it home as a relic. At last, having accomplished her purpose, she rose from the body and, leaving the church with the precious morsel secreted in her bosom, hurried down to the ship. But the sacrilege was destined to be revealed in a very strange and unexpected fashion. After the vessel had got some distance out to sea the wind suddenly dropped and, though other vessels passed under swelling sails, this particular one failed to make any way at all. The superstitious sailors, regarding the occurrence as an omen, commenced to overhaul the passengers' cabins and baggage to discover the cause of the phenomenon. The piece of flesh from the corpse of the sainted John was at length brought to light when the thief, seeing further concealment was impossible, confessed what she had done. Without delay the ship was brought back to land and the morsel returned to its former place, when the voyage was resumed without any other obstacle being encountered.

Eudes de Chateauroux, Bishop of Tusculum, when Cardinal Legate in the East, ordered (A.D. 1248) that special honour should be paid by the Latin clergy to certain of the native saints, whom he mentions by name, *viz.*, Barnabas, Epiphanius, Hilarion, Nikanor, Tychicos, Jason, Spyridon, Aymon (Ammon), Alexander, Potamios and Nemesios.¹

*Tresor de
Chronologie,
coll. 911-912.*

The *Tresor de Chronologie* gives the following synopsis of the principal saints of Cyprus with their approximate dates:—

Circ. 53. St. Barnabas.

First Century:—

St. Aristion, one of the seventy-two disciples.

St. Ephraim, first Bishop of Paphos.

*Labbe,
Concil., tom.
xi. (pars 2),
col. 2404.
Mansi,
Concil., tom.
xxvi., col. 337.*

¹ "Licet autem sancti Dei sint a tota ecclesia honorandi, super quos post Christum sua jecit fundamenta, specialiter tamen ibidem eorum est habenda memoria veneranda, ubi vitam finire temporalem, adipiscentes æternam. Cum igitur nonnullos apud Cyprum sanctos legamus ad Dominum migrasse, videlicet Barnabam, Epiphanium, Hilarionem, Nicanorem, Tychicum, Jasonem, et Spiridionem, Aymonem et Alexandrum, Potamium et Nemesium: et pro tribus illorum tantum in Nicosiensi ecclesia intellexerimus novem fieri lectiones, nolentes ut aliis honor debitus subtrahatur, præcipimus ut per omnes ecclesias Latinorum in Cypro, in die festo cujuslibet prædictorum fiant novem lectiones de martyribus sive confessoribus, prout decet."

- St. Epaphroditos, Bishop of the Karpas.
 St. Herakleides, disciple of St. Barnabas, Bishop of Tamasos and martyr.
 St. Lazarus, Bishop of Kition.
 St. Philagrios, martyred in the valley of Solia.
 St. Tychicos, first Bishop of Neapolis near Amathus.
 St. Auxibios, first Bishop of Soli.

Uncertain Period:—

- St. John Lampadistes, or the Illuminated.
 SS. Potamios, Nemesios and Didymos, martyrs.
 St. Tharape. (Can this be St. Arab, the name by which St. Therapon is still known in Larnaka?)

Third or Fourth Century:—

- St. Nichitas (Niketas?), Bishop of Kythraë or Chytros.
 284-305. St. Lucian, the senator, martyred in Cyprus under Diocletian.
 St. Philoneides, Bishop of Kurion.

Third Century:—

- SS. Alexander and Ammon, disciples of Origen, martyred in the valley of Solia.
 304. St. Afra, patron saint of Augsburg.
 305-315. St. Aristion, priest, St. Donitian, deacon, St. Athanasios, reader, martyred at Salamis under Maximian.
 307-324. St. Theodotos, Bishop of Kurion, martyred under Licinius.
 347. St. Triphyllios, first Bishop of Ledra, and disciple of St. Circ. 370. Spyridon.
 371-372. St. Hilarion, originator of monasticism in Palestine.
Circ. 374. St. Spyridon, Bishop of Trimythus.

Fourth Century:—

- St. Catharine, of Alexandria or Mount Sinai, said to have been born in Cyprus, martyred during the fourth century.
 St. Dimidios, Bishop of Ledra or Nikosia, disciple of St. Triphyllios.
 SS. Kendeas, Makedonios, Bishop of Ledra, and Nichitas, believed to have been Bishop of Kythraë, or Palæo-Chytro.
 St. Theodoros, Bishop of Kurion.
 St. Theodoros, Bishop of Kyrenia, martyred under Constantine.
 St. Tychon, Bishop of Amathus and successor of St. Mneumonios.

Fourth or Fifth Century :—

St. Arkadios, Bishop of Trimythus.

403. St. Epiphanius, Bishop of Constantia or Salamis.

582-602. St. Leontios, Bishop of Neapolis and Amathus during the reign of the Emperor Maurice.

Sixth Century :—

St. Tychon, Bishop of Amathus.

St. Gregorios, Bishop of Constantia or Salamis at the close of the sixth century.

616. St. John the Almoner, founder or patron of the monastery bearing his name in the Machæra mountains, where he died.

634. St. Therapon.

Seventh Century :—

St. Sozontas, shepherd, martyred in Cyprus under Abubekr.

Circ. 760. St. Paul martyred in Cyprus by the iconoclasts.

790. St. Theophilos junior died in Cyprus.

Circ. 1248. St. Jean de Montfort. His festival occurs on the 8th May.

1269. The blessed Hugo di Fagiano.

1270, 1271. The blessed Bartolommeo di Braganza, Bishop of Limassol.

Ante 1294. St. Limbagne, a nun and native of Cyprus, who died at Genoa.

1366. The blessed Pierre de Thomas, Archbishop of Crete, Patriarch of Constantinople, and Legate of the Holy See, who died at Famagusta 6th January, 1366.

CHAPTER IX.

RELICS.

CYPRUS would appear from all accounts to have formerly been as rich in relics as in saints. Unfortunately, however, the combined effects of time and of the many hostile incursions to which the island has been exposed, have spared but few of these interesting treasures to the present day. Among those which history mentions the first place must from their importance be assigned to the donations of the Empress Helena.¹ According to local tradition this pious woman on her fortunate discovery of the True Cross, before setting it up in Jerusalem, detached the *suppedaneum*, or footrest, which had supported the Saviour's feet at His crucifixion. She directed this to be sawn into four parts and a small cross of one solid piece to be made from each.² Not having any means of identi-

Machæra,
pp. 55, 56.
Strambaldi,
pp. 2, 3.
Amadi,
pp. 78, 79.
Fl. Boustron,
pp. 44, 45.
Machæra,
p. 55.

¹ Καὶ ὄνταν ἡ ἀγία Ἑλένη ᾗδεν τὸν τίμιον σταυρὸν καὶ ἔμαθεν ἀπὲ τὸ θαῦμα τοῦ σταυροῦ, ἐπῆρεν τὸ ὑποπόδιον ὅπου ἐκαρφώσαν τοὺς ἀγίους πόδας, καὶ ἔσκισεν το εἰς γ' καὶ ἐποίησεν δύο σανίδια ἀπὸ τὰ ποῖα εὗγαλεν εἰς γυνάϊας, ἀπὸ πᾶσαν σανίδα δύο κομμάτια, καὶ ἔμειναν δύο σταυροί.—Τὰ πῖσα ἐξήλωσεν τοὺς σταυροὺς τῶν ληστῶν καὶ ἔβαλεν τὰ μακρύσιν τοῦ καλοῦ μὲ τὸ κοντόσιν τοῦ πονηροῦ, καὶ ἐποίησεν ἕναν, τὸ ὁμοῖον καὶ τὸ μακρύσιν τοῦ πονηροῦ μὲ τὸ κοντῆσιν τοῦ καλοῦ, καὶ ἐποίησεν τοὺς β' σταυροὺς.

De le doe croce di latroni, non cognoscendo qual fosse del justo et quale del dannato, le disgiunse et messe el legno longo de l' una col traverso del altra et fece una croce, et similmente con li altri dui legni de l' una et del altra croce fece un altra; in modo che tutte doe havevano del legno de la croce del justo latrone. Quel scagnello (*i.e.*, *suppedaneum*), qual fece seguar tre segature, fece quattro tavole, et levati poi li quatri cantoni de esse, cavò sedise pezi di tavolette quadre, et rimaseno et quatro croce intregue senza alcuna zonta.

² Machæra records a circumstance connected with the discovery of the True Cross, which appears to have been omitted by the early writers on the subject. He says that the Empress, in order to acquaint her son without delay of the success of her mission, caused towers to be constructed previous to the search from Jerusalem to Constantinople within sight of one another, from which she flashed the welcome news by means of fire signals immediately the object of her quest was found. Can it be that this legend was suggested by the similar story of the means employed to convey the news of the fall of Troy to expectant Greece?

Æschyl.,
Agamemnon,
381 sqq.

fying those of the thieves', which were found at the same time, she resolved the uncertainty by so blending one with the other as to ensure that each should possess a portion of that which had formed the penitent thief's. On her departure she carried with her from the Holy City in a chest the four small crosses above mentioned with the other fragments of the footrest, the nails, the crown of thorns, and thirty-six drops of the Saviour's blood on a napkin, as well as the two crosses on which the thieves had been crucified. The ship with its precious freight touched on its return journey at the coast of Cyprus near the town of Marion. The Empress landed with her treasures and encamped on the banks of the Tetios, which from this circumstance afterwards acquired the name of the Vasilipotamos, or Royal River. Overcome by the fatigues of the voyage she fell asleep and dreamt that she saw a young man, who thus addressed her: "Lady Helena, as you have already erected many churches in Jerusalem, so do here likewise, for it is decreed that men shall inhabit this land until the end of the world, and that it shall not lie desolate for ever. Build a church to the name of the holy and life-giving Cross and deposit therein part of the precious wood which you are bearing with you." Awaking from her slumbers her first thought was to look for the chest and the two larger crosses. But to her dismay she found that one of these, together with one of the smaller crosses, had mysteriously disappeared. Search being made the former was discovered on the mountain afterwards called Olympos from the cross of the penitent thief, whose name was Olympas. There she subsequently erected a church, in which she deposited this holy relic, inserting in the centre of it a piece of the True Cross. Next observing a column of fire extending from the earth to the sky she approached the spot to ascertain the cause of the phenomenon, when on the bank of the river she suddenly saw in front of her the small cross, which was also missing. At the same moment she heard a voice urging her to build a church

The legend itself is so interesting that no justification is necessary for giving it in the chronicler's own words:—

Ἦξευρε καὶ τοῦτον, ὅτι ὅσον ἐπήγαγεν εἰς τὴν Ἱερουσαλὴμ ἔπειτα τοὺς ἀρχόντες ὅτι ἀπὸ τὴν Ἱερουσαλὴμ εἰς τὴν Κωνσταντινοῦπολιν νὰ κτίσουν πύργους ὡς ἀποσκηπάζῃ ἕνας τὸν ἄλλον καὶ νᾶχῃ ἀνθρώπους ἀπὸ πάντων νὰ θωροῦν μέραν καὶ νύκταν, καὶ νᾶναι ὅτοιμοι ὅσο νὰ ᾄδουν λαυτρὸν ἢ καπνὸν εἰς τὴν Ἱερουσαλὴμ, ὅτοιμα νὰ ποίσῃ πᾶσα εἰς, ὅτι τὸ νὰ βρεθῇ ὁ τίμιος σταυρὸς νὰ ὑψωθῇ νὰ γινῇ φανὸς ἀπὸ πύργον εἰς πύργον, νὰ μᾶθῃ ὁ βασιλεὺς τὴν ἡμέραν ὅπου ναῦρῃ ἡ μητέρα του τὸν τίμιον σταυρὸν· καὶ ἤτις ἐγίνετο μετὰ τοῦτην τὴν σφάραν. Τὴν ὥραν ὅπου ἡ μακαρία Ελένη ᾤρεν τὸν τίμιον σταυρὸν, ἐκέλευν τὴν ὥραν ἐμαθὲν το ὁ υἱὸς τῆς ὁ βασιλεὺς.

in the place where she had found it, which her heavenly visitor told her was called Tochni. This she did, as well as constructed a bridge over the stream, which exists to the present day. In this church she placed the Cross, which had been so miraculously restored to her, after first adorning it with gold and silver and pearls. These remarkable relics have in their time met with many strange and startling vicissitudes. With regard to that at Tochni the following legend is told by the island chroniclers.

The Latin ecclesiastics, so the tale runs, were greatly exercised at the prestige, which this wonder-working fragment conferred upon their Orthodox rivals. Unable to deny the reality of the miracles wrought by it they sought to minimise their importance by ascribing them to the agency of magic, which they charged the Greeks with employing. Others, however, more honest acknowledged that they were directly due to the Cross itself.

At length one of the Latin priests, by name Jean Sardamari, in the year 1318 determined once and for all to deprive the opposite communion of this source of pride. Selecting a night favourable for his design he came secretly to Tochni and, entering the church unobserved, snatched up the Cross, which he hid under his cloak, and then made his way to the coast, where a vessel was waiting to receive him. But, wonderful to relate, sail was scarcely set when a violent storm arose, which threatened to engulf it. The crew, regarding this as a sign of Heaven's wrath at the sacrilege which had just been committed, put the thief on shore again. He, though overcome with fear at the unexpected turn events had taken, found courage to pick out all the jewels, which adorned it, before depositing the precious relic in a hollow carob-tree situated near the village of Kalamouli. Having thus disposed of his plunder Sardamari returned to the ship, which resumed its voyage without encountering any further obstacles. After remaining in this strange hiding-place for twenty-two years the long missing treasure at length came to light in 1340 in the following strange manner: An inhabitant of this village had as shepherd a slave boy, named George, bought by him from the corsairs, who at that period infested the coasts of the island. One day, as the lad lay asleep, he saw in his dreams a vision of the Cross, which urged him to follow it, promising if he would do so, to point out the spot where a great treasure lay hidden. George mentioned to many the circumstances of this apparition, but all treated the story as mere imagination on his part. The lad, however, remained firmly convinced that what he had seen was true. One day,

Machera,
pp. 55-90.
Strambaldi,
pp. 27-32.
Amadi,
pp. 406, 407.
Fl. Boustron,
pp. 236, 237.

while tending his master's flock, he happened to become tired and lay down to rest under the very tree in which the Cross was concealed. Unable to go to sleep he chanced to cast his eyes aloft, when on the topmost bough he espied a carob growing. Wishing to get the fruit he threw his stick for the purpose of bringing it down, but the latter itself stuck fast among the branches. Picking up next a stone to hurl at the stick, as he stood poising it in his hand he saw a fire in the hollow of the tree. Becoming frightened lest he should be accused of having caused it he rushed off at full speed to the village, shouting: "Come quickly, for there is a fire in the tree, and I know not who has placed it there". The villagers at his cry hurried to the spot with water and axes to arrest the conflagration. As they were cutting into the tree it opened a little and a perfume like musk issued forth. The boy, who had stood an interested spectator of the proceedings, suddenly spied the Cross. Thrusting his hand into the fire he drew out the precious relic without receiving any hurt, exclaiming: "Now my dreams are accomplished. Behold the Lord's Cross." Immediately the priests, who were among the bystanders, seized hold of it. The discovery had not been long made when the true nature of the find was revealed by the miraculous recovery of twelve sick persons. The report of what had occurred soon attracted to the spot the Orthodox Bishop of Levkara with his clergy and much people. These newcomers set the matter at rest by declaring that it was, indeed, the Cross which had been stolen from Tochni. George, however, refused to part with his prize, but going with it to the King related to him all that had taken place. The latter placed the relic in his palace and would willingly have kept it there permanently. But after twelve days, being greatly frightened by a terrible vision, which appeared to him one night while asleep, he called George and restored to him his property. On receiving it back the lad carried it off to Kyrenia, where he became a monk under the name of Gabriel.

The Latin Bishop of Famagusta, Marcus, happened at that time to be at Nikosia. Hearing of the strange miracles, which had been wrought by the Cross, he roundly charged the Greek priests with inventing the whole story to deceive the people, and called upon the King to put a stop to the imposture. Hugues (IV.), loth to mix himself up with these theological squabbles, declared that the decision in such a question did not come within his province. Whereupon the bishop proposed a test whereby the matter might be finally set at rest. He in-

formed the King that there were two ways of testing fragments of the True Cross. If genuine they might be thrown into a fire without detriment, or placed upon a wound, when they would at once stop the flow of blood. The King on hearing this agreed to the experiment being made. A stove¹ full of charcoal was accordingly brought in. After being kindled in the presence of the King and his court the Cross, which had been previously stripped of its outer casing of silver, was thrown into the flames. There it was allowed to remain for one whole hour, until many began to think it must have been totally consumed. At the end of that time it was drawn out of the fire with the tongs when, to the astonishment of all, it was found on examination not to have received the slightest injury. Among those who witnessed the ordeal was the Queen Consort, Alix d'Ibelin.² Some three years previously she had been suddenly deprived of the use of her tongue for presuming to force her way into the monastery of Machæra,³ which females were forbidden to enter. No sooner did she see what had occurred than she exclaimed: "I believe this wood to be the Cross of Christ". The words were scarcely uttered when her power of speech was fully restored. The King, strongly impressed by this strange portent, also became thoroughly convinced of the genuineness of the relic. Calling Gabriel he gave him permission to depart with his treasure into any part of the island he pleased, at the same time warning him that any attempt to remove it from Cyprus would be visited with death.

The Queen's aunt,⁴ Marie d'Ibelin, wife of Rupin de Montfort, Sire de Beyrouth, to show her gratitude for the cure wrought

¹ It appears to have been a well-known stove belonging to the royal palace, as the chroniclers call it:—

τὸ μέγαν κανόνιον τὸ ρηγάτικον τὸ τετρακάντωνον.

"Un fagon del re grande."

Machæra,
p. 88.
Strambaldi,
p. 30.

² Alix d'Ibelin, second wife of Hugues IV., was the daughter of Guy (II.) d'Ibelin, seigneur of the Castle of Nikosia. On the death of Hugues she was married to Philippe de Brunswick Grubenhagen, created Constable of Jerusalem by Pierre I. in 1360.

³ The 115th Canon of the Monastery begins thus: Γυναῖξ δὲ, ἑβραῖος ἔσται παντάπασιν ἡ Μονή.

⁴ The chroniclers have variously given this lady the name of (1) ἡ τὰ με Μαρία Τεπλησίοι (Machæra), (2) madonna Maria de Blis (Strambaldi), (3) Dama Margaritha da Blessa (Amadi), and (4) Margherita de Blesia (Fl. Boustron). She was in reality Marie d'Ibelin, daughter of Balian d'Ibelin, Seneschal of Cyprus. Her husband was Rupin de Montfort, Sire de Beyrouth. Blessia or Plessia, a village near Lapithos in the district of Morphou, was held by a French family of that name which played a conspicuous part in the history of Cyprus.

upon her niece and to ensure the safe return of her husband, who had been sent on a diplomatic mission to Genoa by Hugues, resolved to erect a church in honour of this miracle-working wood. Accordingly approaching the King she requested the grant of a piece of land for the purpose, which he willingly bestowed upon her. She next proceeded to acquaint Gabriel with her intention and requested him to select a suitable site. In reply to his prayer for Divine assistance in his search he received one night an intimation through a vision to erect the proposed building in a spot lying between the hamlet of Hagios Dometios and Nikosia, which was then an unwall'd town. The work was immediately commenced, the Greek Bishop of Soli presiding at the religious ceremony which accompanied the laying of the foundation stone. On its completion the Queen proceeded to construct at her own expense in connection with it the necessary buildings for the accommodation of a religious community, besides furnishing the church with the customary service-books, sacred vessels and eikons. In it, too, she deposited this miraculous Cross, after first adorning it with gold and silver and precious stones.

This sacred treasure, with the church in which it was preserved, was known from the circumstances attending its discovery as Phaneromenos,¹ or the Revealed. The subsequent history of the relic is involved in great obscurity, nor can its present location, if indeed it still exists, be accurately determined. Kyprianos asserts against the earlier chroniclers that the church erected in its honour after its recovery was situated at Levkara, where he declares it was still preserved at the period when he wrote. Lusignan,² his predecessor by more than two centuries, certainly mentions the presence of two pieces of a Cross in the church at that village, each four fingers broad and eight high. But he says there was considerable uncertainty as to what they really were, some alleging them to be fragments of the Cross of

Kyprianos,
p. 358.

Lusignan,
p. 9 (b).

Machera,
p. 89.
Strambaldi,
p. 31.

Amadi, p. 407. Pipiriu.

Fl. Boustron,
p. 257.

¹ Καὶ ἐκράτην ὁ Σταυρὸς ὁ Φανερωμένος.

Et si chiamò la Crose Ritrovata.

Et li fece edificar la chiesa de la croce, ditta Ofaneromenos, et aliter Tu

Et li fece edificar la chiesa, la qual fu chiamata o Faneromenos in greco, altramente ditta Pipiriu.

² Nel casal Lefcara, nella chiesa cathedrale de' Greci se ne ritrova dui pezzi, ogni un di quelli largo quattro dita et alto otto: dicono essere del legno della Croce del buon ladrone; ma i preti dicono esser di quello scabello, che il nostro Signore haveva sotto alli piedi quando era nella Croce; nel quale posava li piedi. Sia hora di qual si voglia; tutta l' Isola l' ha in grande divotione, et e miracoloso.

the penitent thief, while the priests in charge declared them to be portions of the footrest of the Saviour's.

The chroniclers, from whom the above interesting particulars are derived, report that at the time of its discovery the Orthodox Patriarch of Antioch, Ignatios II., happened to be in the island. Moved by the prodigies wrought by the Cross itself and by the lavish expenditure incurred by the Queen and her aunt in their anxiety to do it honour, he is said to have caused another Cross of walnut wood to be made, five palms in length and four fingers broad. This, after consecrating and anointing with the chrism and placing within it the recovered fragment of the True Cross and other relics, he covered with a silken veil and set up under the dome of the church. He directed that on the occasion of any public calamity, such as a visitation of the plague, locusts or drought, it was to be carried in solemn procession round the church and, after being dipped in holy water, shaken towards Heaven when the wrath of God would be instantly appeased.

Next to the treasure at Tochni in sanctity and importance comes the relic deposited by the same imperial donor on the mountain since known as Holy Cross (Santa Croce). This peak, called by the natives Stavro Vouni (ὄρος Σταυροῦ), is 2260 feet in height and distant some fifteen miles from Larnaka. Though to all appearances a detached mountain mass, it in reality forms the most easterly summit of the great range occupying the south-western district of the island. It is said by some of the local chroniclers to have received its appellation of Olympus from the Cross of the penitent thief, whose name they assert to have been Olympas.¹ Unfortunately for the correctness of the explanation this title was bestowed upon it long prior to the arrival of Helena. Strabo, for instance (B.C. 54-A.D. 24), mentions under that name a mountain, which is by many regarded as the modern Stavro Vouni.² Considerable uncertainty, however, exists as to the precise locality indicated by him. The question, already sufficiently intricate, is further complicated by the fact that, in addition to Stavro Vouni, two other places seem also to have borne the name of Olympus, *viz.* (1), the highest summit of the south-western range, now known as Troödos—and (2) the mountainous ridge at the north-eastern extremity of the island, now called Trachonas, terminating in the two promontories of

¹ τὸ βουνὸν τὸ λεγόμενον Ὀλυμπία, διὰ τὸν σταυρὸν τὸ Ὀλυμπάτο, ὄνομα τοῦ καλοῦ ληστοῦ. Machara, p. 56.

² Καὶ μετὰ πολίχνη, Παλαιὰ καλουμένη, καὶ ὄρος μασπσιδές, Ὀλυμπος.

Strabo.

Boos Oura (*Βοὸς Οὐρά*, the Ox's Tail) and Hagios Andreas, the ancient Dinaretum. Many are inclined to refer the words of Strabo to Troödos rather, because the little town of Palæa, mentioned by him as lying between Amathus and Olympos, is in their opinion still to be found in the vicinity of Troödos under the name of Pelendria. But in proof of the correctness of the other view, its advocates allege that in the neighbourhood of Stavro Vouni are yet to be seen the ruins of a village called Olympia, or Lymbia, while they regard Parasolia, the Palio-Orisso of Danville, as the modern representative of Palæa. Strabo's epithet of breast-shaped (*μαστοειδής*, Cf. French, *mamelon*), certainly strongly supports the claim of Stavro Vouni to be the place intended, as all who have visited it can testify. Some mediæval travellers, too, have likened it to Tabor in Palestine, which it closely resembles in being an isolated conical hill rising out of a level plain.

Tradition says that the spot, on which Helena built the church for the reception of this precious relic, had formerly been occupied by a heathen temple. According to some the shrine previously crowning the summit of the mountain was that of Aphrodite Akraea, which women were forbidden to enter or behold. Others, however, locate this celebrated edifice on the promontory of Dinaretum, on a site now occupied by a church dedicated to the Apostle St. Andrew. That this is the more correct interpretation a careful perusal of the passage in Strabo will confirm. Kyprianos, however, among the moderns says that the temple in question was dedicated to Aphrodite Aerodes. But that no dependance can be placed upon this statement is shown from the fact that he says this building was also situated on Troödos and at the end of the Karpas! Another account extant during the Middle Ages represents the summit of Stavro Vouni as having been occupied by a temple of Zeus.

The earliest known traditions describe this relic as having once formed the cross of the penitent thief. But, if reliance may be placed upon the local chroniclers, the statement does not represent the exact truth. The commonly received story, as we know, is that the Empress on the discovery of the three crosses kept those belonging to the Saviour and the penitent thief, while rejecting the third. According to these writers, however, being at a loss to distinguish the two lesser from each other she solved the difficulty by taking them to pieces and forming two new ones, containing a part of each. This cross cannot, therefore, correctly be regarded as that of the penitent thief, but rather as

made up of both. In course of time the legend as to what it really was seems to have been considerably modified, for later reports represent the treasure upon Stavro Vouni as being a fragment of the True Cross. These seemingly conflicting statements can, however, be easily reconciled, as the earliest extant account distinctly states that in the middle of the large cross was inserted a fragment of the Saviour's.¹ De Mas Latrie re-
Machæra, p. 56.
 marks that the local tradition of its having once belonged to the penitent thief seems never to have varied, and that it was shown to him as such, when visiting the spot in 1847. The present writer, who had the privilege of beholding the relic so lately as 1894, was assured by the custodian, however, that it had formed part of the Saviour's. It measured no more than a finger in length and was placed in the centre of another cross about four feet high. This latter appeared to be formed of two thin slabs of pine, covered with cloth in alternate blue and white stripes, certainly neither long enough nor sufficiently strong to bear a man.

This relic appears to have enjoyed a reputation for efficacy and sanctity far beyond the confines of the island. Numerous pilgrims and travellers, attracted by its fame, wended their way to the holy mount, during the course of centuries, to pay their respects to this wonder-working cross. Among those, whom devotion or curiosity led thither, are the following, whose descriptions of what they saw seem worthy of commemoration.

First on the list comes the Abbot Daniel, a Russian Christian, whose visit occurred about A.D. 1106-1107. Since he assures
Palestine Pilgrims' Text Society.
 us that he thoroughly explored all the island we may accept his statements the more implicitly as being those of a careful observer:—

“There is a very high mountain here, on the summit of which is a cross of cypress-wood (erected) by the Empress St. Helena to drive away evil spirits and heal all sorts of diseases; she put into this cross one of the sacred nails of Christ. Manifestations and great miracles are worked at this spot, and near this cross, even at the present day. This cross is suspended in the air without being attached by anything to the ground: it is the Holy Spirit which sustains it in space. I, the unworthy, wor-

¹ Καὶ ἔβαλέν εἰς τὴν καρδίαν τοῦ Σταυροῦ μερικὸν ἀπὸ τοῦ τρίμου ξύλου.

Et fece (Helena) croce et dal piede del santo legno messe per mezzo della
Cf. Strambaldi, p. 3.
 croce.

Et vi (la chiesa) pose un pezzo di legno di quelle tavolette che havete inteso
Amadi, p. 79. Fl. Boustron, p. 45.
 de sopra.

shipped this holy and miraculous thing, and saw with my sinful eyes the Divine favour which rests upon this place."

The next testimony we possess upon the subject is that of Willebrand of Oldenburg, who reached Cyprus in 1211. An account of his travels has been published by Leo Allatius in his *Symmicta*, printed at Cologne in 1653. He speaks as follows concerning Stavro Vouni and the treasure it contains:—

"Starting from it (*i.e.*, Nikosia¹) on a pilgrimage to visit the cross of the thief, who was crucified on the Lord's right hand, we proceeded to Lamezim (Limassol), in which town is the chief suffragan See of the Lord (Archbishop) of Nikosia. From there we ascended the mountain called Holy Cross, which overtops all the mountains of Cyprus. On its summit is a small monastery: the life of the monks, I crave their pardon for saying so, is very unlike what we should expect. Inside the monastery is a small chapel, in which that venerable cross is preserved in great respect. It is said to hang in the air without any support and to swing to and fro—a marvel, however, which is not easily witnessed. It was in this wise and for the following reason deposited there. The devil, the enemy of all good men, used to harass the inhabitants of this district with such malignity that he would tear from their graves by night the bodies of the dead, which had been buried by day, and bear them back to the dwellings of their friends, so that the inhabitants were in consequence unable to bury their dead. Helena, the mother of Constantine, being then in authority there, commiserating their misfortune, deposited in that mountain that same cross which

Josephus
Genesii
de rebus
Constantino-
politani,
Venetia, 1733.

¹ Ab illa (Nicosia) procedentes in peregrinatione ad visitandam crucem Latronis, ad dextram Domini crucifixi, processimus Lamezim, — in qua est prima sedes suffraganea Episcopalis Domini Nicosiensis.

Inde conscendimus montem, sanctæ Crucis appellatum, qui omnia montana Cypri supereminet. In cujus cacumine est quoddam parvum cœnobium: monachorum vita, ut pace ipsorum dicam, est dissimillima. In ipso cœnobio est capella parva, in qua honorabilis illa Crux multo reservatur honore, quæ etiam, ut dicunt, nullo innitens adminiculo, in aere pendet, et fluctuat (quod tamen non videtur de facili) quæ hoc modo, et tali de causa, illic fuit collocata. Invisor omnium bonorum Diabolus colonos et inhabitatores hujus terræ tanta infestavit malitia, ut corpora suorum mortuorum, quæ de die humo imposuerant, nocte de sepulchris eveheret, et ad penetralia suorum charorum reportaret; unde ipsi indigenæ mortuos suos non poterant sepelire. Quorum cladem Helena, Constantini mater, illic tum imperans, est miserata, et eandem crucem, quam integræ, sicut hodie est, a Hierosolyma secum apportans, in prædicto monte collocavit, et sic non solum illos hostes malignos a terra, verum etiam ab inferiore aere, qui carcer dæmonum putatur, potenter expulit. Ac sic diceret illud verbum Dominicum—"Sinite mortuos sepelire mortuos suos"—et sic ille hostis antiquus, qui in ligno vincebat, isto quoque vincebatur.

she had brought with her from Jerusalem, entire as it is to-day, and so drove out by force those malignant enemies, not only from the district, but also from the lower atmosphere, which is regarded as the prison of the demons. And so could be pronounced that saying of the Lord: 'Let the dead bury their dead,' and in this manner was that old foe, who conquered on the cross, conquered by it also."

Sir John Maundeville's (A.D. 1322) account is much shorter. He alludes to the report of the cross being our Lord's only to contradict it: "In Cyprus is the hill of the Holy Cross, where there is an abbey of black monks, and there is the cross of Dismas, the good thief, as I have said before. And some men believe that there is half of the cross of our Lord: but it is not so, and they do wrong who make people believe so."

Early Travels
in Palestine,
Bohn's
Antiquarian
Library,
p. 141.

Guillaume de Baldensel in his description of a journey to the Holy Land in 1336 briefly alludes to the cross as follows: "There is in Cyprus on a certain lofty mountain among the monks of St. Benedict the cross of the good thief, with part of one of the Passion nails and other venerable relics".¹

Guil. de
Baldensel
(Cantuarii
Lectiones
Antiquas, tom.
iv., p. 351).

A German ecclesiastic, Ludolph or Rudolph, vicar of the church of Suchen in Westphalia, who visited the island somewhat later in the same century, viz., in 1350, has also left us a description of Stavro Vouni:—

"In this diocese (Limassol) also there is an exceedingly lofty isolated mountain, in many respects like the lesser Tabor, on the summit of which is a fine monastery inhabited by Benedictine friars. In it there is the entire cross on which the thief on the right hand of Christ was suspended. It was brought there by St. Helena. This monastery was endowed and built by her. The cross is devoutly saluted by all mariners when at the point of death. God works many wonders on the same mountain out of regard for the said cross."²

Hist. de Chyp
ii., p. 213.

¹ Est in Cypro in quodam alto monte apud Monachos S. Benedicti, Crux boni Latronis, et pars Clavi Domini, et aliæ Reliquiæ venerandæ.

² In hac etiam dyocisi (Nymocinensi) est mons multum excelsus seorsum, minori Thabor multis similis, in cuius vertice pulchrum est monasterium, in quo sunt fratres Sancti Benedicti. In hoc monasterio est crux integra, in qua latro a dextris Christi pependit, que ibidem per sanctam Helenam est delata. Et hoc monasterium per ipsam est dotatum et constructum. Etiam crux ab omnibus in mari navigantibus, dum prope mortem sunt, devote salutatur. Etiam in eodem monte ob reverentiam dicte crucis multa miracula Deus operatur.

Ibid., II,
430, 431.

The next visitor, of whom we have any record, is a French gentleman, Oger, Seigneur d'Anglure, who performed a pilgrimage to Holy Cross on 1st January 1396:—

"We shaped our course to go on pilgrimage direct to Holy Cross, which is in Cyprus. It is the cross on which the good thief was suspended at the right of our Saviour Jesus Christ.

"That holy cross is of very great efficacy and a wonderful thing to behold. Know that St. Helena, the mother of Constantine, brought that holy cross, on which the good thief was suspended, and placed it on the highest mountain in all the kingdom of Cyprus, which indeed is very high and difficult to climb. On the extreme top is a beautiful church with fine dwellings around it. In that church there are two altars, *viz.*, the high altar and another in a chapel behind it. In the choir of the church we were shown one of the nails with which our Saviour, Jesus Christ, was fastened to the True Cross. Behind the said chapel is another small one, in which is the said holy cross of the good thief. Know that that holy cross presents a very strange sight, for though it is large and heavy it hangs in the air without any visible support, and when touched shakes violently."

But the most detailed account which we possess of this celebrated monastery and its marvellous treasure is that furnished by Felix Faber, member of a Dominican community belonging to Ulm in Bavaria. He seems to have touched on two occasions

*Palestine
Pilgrims' Text
Society, vol.
II, p. 195.*

¹(Celui jour du nouvel an (1396) fut chargez nostre cariage, et montasmes à cheval pour aler en la dite cité de Nicossie, où le roy (*i.e.*, Jacques I., 1382-1398) estoit.) Et adressasmes nostre chemy pour aler en pelerinage droit à Sainte-Croix, qui est en Chippe, et est la croix où le bon larron fut pendus à la destre de Nostre Seigneur Jhesu-Crist. Icele sainte croix est de moult grant vertus et est merveilleuse chose à veoir.

Sachiez que icelle sainte croix, en laquelle le bon larron fut pendus, madame sainte Hélène, mère de Constantin, apporta et mist en la plus haulte montagne de tout le royaume de Chippe, laquelle montagne, pour verité, est moult haulte et penable à monter. Au plus hault d'icelle dicte montagne a une belle église et belles demorances entour; en celle église a deux autelz, c'est assavoir le grant autel de l'église et ung autre autel en une chappelle qui est darrier le grant autel. Illec, ou cuer d'icelle église, nous fut monstrez ung des cios dont Nostre Seigneur Jhesu-Crist fut clofichez en la vraye croix. Darrier la dicte chappelle, a une autre petite chappelle en laquelle est la dicte sainte croix du bon larron. Et sachiés que c'est grant merveille que de veoir icelle sainte croix, car elle est grande et grosse, et si se soustient en l'air sans ce que l'en puisse apparcevoir que aucune chose la soustienne; et quant l'en y touche, elle bransle fort.

The travels of the Seigneur d'Anglure were published at Troyes in 1621. The above, however, was taken by De Mas Latrie from a MS. in the National Library at Paris.

at Cyprus while proceeding to the Holy Land in charge of pilgrims, *viz.*, in 1480 and 1483, but he made the ascent of the mountain only during his second visit. After describing the landing of the party at Larnaka, which he calls Ornyca, and the purchase of mules for the journey, he proceeds as follows: "We continued our journey until the rising of Lucifer, the morning star, when we came to a village which is named St. Cross, where we tied up our beasts and lighted a fire, and my comrades drank, but I abstained, because I meant to celebrate a Mass on the Holy Mount. We lay down and rested for a little space, and slept until it was bright day, lying on the ground by the side of our beasts. On the 26th (June) which is the feast of the Holy Martyrs John and Paul, when we arose we asked the Greek before whose house we had rested to make ready a good dinner for us, since we meant to return to him from the mount without breaking our fast. So we mounted our beasts and set out, with the Holy Mount before our eyes, shuddering at its height. . . . Soon we came to the steepest part of the mountain, up which we could not ride our mules, so we tied them to trees, and climbed on foot with great labour and much sweating; for the mount is lofty and steep, and is said to be in all ways like unto Mount Tabor in the Holy Land, whereon our Lord was transfigured. This I have heard from one who had climbed them both. When we arrived at the top we knelt in prayer before the church, etc. . . . After we had done this I made myself ready first, as was fitting, entered the church and tolled the bell, that the sacristan might hear it and come. Straightway there came a priest, ignorant of the Latin tongue, who brought out most ancient Latin service books and other things needful for Mass. . . . After Mass I turned me round to my brethren and comrades, and delivered an address to them, telling them how they should pay meet and worthy reverence to the cross, and pointing out in what respects the cross about to be shown differed from that of our Saviour, and in what respects it was like unto it. I, moreover, warned them not to be over-inquisitive when they viewed it, and not to wish to see a miracle therein, because when we were come to the most holy sepulchre of our Lord at Jerusalem we should see no miracle, and how much less could we look for one here? This I said because we had heard strange and curious tales about the cross, which was to be seen there. After this I took a lighted candle in my hands and went to the place where the cross was, and my fellow pilgrims followed me thither, and the sacristan came with me. When

we came to the place the sacristan opened it, so that we had the holy cross plainly to be seen before our eyes. Then I went first up to the cross and kissed it, and viewed it carefully both before and behind. After me came my companions, who paid honour to it, and carefully viewed it, one after another. It is a tolerably large cross covered in front with plates of silver, gilded, but on the side looking towards the wall it is uncovered, and is made of fine sound wood, like cypress-wood. They say that this is the cross of Dysma, the thief on the right hand, to whom our Lord Jesus promised Paradise when on the cross. For the blessed Helena found three crosses beneath Mount Calvary, whereof she threw away that one which belonged to Gesma, the thief on the left hand. The second cross, that of Dysma, she kept. The third, which was the cross of Christ, she openly showed to all the world, that it might be duly honoured. She brought her own cross, that which had been Dysma's, entire from Jerusalem to this mount, and here she built a great convent for monks, and a church wherein she placed this cross as an exceedingly holy relic. She ordered a chamber or closet to be built in the wall over against the altar, and placed the cross within it: and there it stands unmoved even to this day, albeit the monastery itself has long ago been overthrown even to the ground by the Turks and Saracens, and the monks of the Order of St. Benedict, who once dwelt therein, have been scattered. The position and arrangement of this cross in its place is wonderful. The cross stands in a blind window, and both its arms are let into holes made in the wall, and its foot is let into a hole made in the floor. But the holes which contain the arms of the cross and the foot of the cross are large out of all proportion, and the cross nowhere touches the wall, but is free and clear from contact with the wall on every side. The miracle, which is noised abroad about the cross, is that it hangs in the air without any fastening, and withal stands as firm as though it were fixed with the strongest nails, or built into the wall, which nevertheless it is not, because all the three holes are very great, so that a man can put his hand into them and perceive by touch that there is no fastening there, nor yet at the back, or at the head of the cross. I might indeed have searched this thing more narrowly than I did, but I feared God and had no right to do what I had forbidden others to do. I climbed this mount to show honour to the cross, not to try whether there was a miracle or not, or to tempt God. That this cross may be the more worthy of reverence, they have joined to it a piece of the true

cross of Christ. In this chapel hangs a bell which we rang both before and after Mass . . . which we believe to have been placed here by St. Helena, who also placed the cross here."

Bartholomew Salignac, whose testimony is the next we have on the subject, visited the mount in June, 1522. He informs his readers that "there is also near the same city of Salines (Larnaka), at a distance of twelve miles, a lofty mountain called the Cross Mountain, which the inhabitants declare to be the highest in the country. On the top of it a chapel has been built, in which is to be seen a cross of remarkable power, which the inhabitants say was made at the time of Christ's Passion, but was rejected because it proved too short for Him when laid upon it. The Cypriots assert that this is the cross of the good thief. Others indeed think that part of the True Cross of Christ is enclosed in it, through whose efficacy many miracles are wrought, as happened in the case of a certain noble lady, who in our presence was released from an unclean spirit. It has been encased in silver at the expense of a French nobleman, to prevent its being carried off piecemeal."¹

Bartholomæi
Salignaci
Itinerar.
Hierosol.
tom. iv. c. 4

In Hackluyt's *Voyages* (vol. ii., p. 109) is to be found an account of a voyage paid to Jerusalem in 1553 by an English traveller, a Mr. John Locke. Though he touched at Cyprus he does not seem to have visited Stavro Vouni, but to have been content with the description of it given to him by his fellow voyagers;—

The Voyage of
Mr John
Locke to
Jerusalem
Hackluyt,
vol. ii. p. 109.

"The 8 day (Oct.), we returned to Arnacho (Larnaka), and rested there. The 9, after midnight, my company rid to the hill called Monte de la Croce (but I not disposed would not go), which hill is from Arnacho 15 Italian miles. Upon the sayd hill is a certaine cross, which is, they say, a holy Crosse.

"This Crosse in times past did, by their report of the Island,

¹ Est et prope eandem civitatem Salinarum duodecim millibus distans mons excelsus, mons Crucis nuncupatus, ut incolæ asserunt, omnibus terræ montibus altior. In hujus montis cacumine sacellum exstat fabrefactum, in quo crux visitur prodigiosæ virtutis, quam ferunt incolæ tempore passionis Christi fabricatam fuisse, et quoniam extenso per eam Jesu nimis arta fuerit, rejecta est. Cyprii asserunt esse hanc crucem boni latronis: reliqui verò putant veræ crucis Christi partem huic esse inclusam, cujus virtute crebra fiant miracula, ita ut nobis præsentibus illustris quædam Domina per hanc crucem ab immundo dæmone liberata fuerit. Est autem undique incrustata argento, sumptibus cujusdam nobilis viri ex Gallia, ne frustatim in partes secta tolleretur.

hang in the ayre, but by a certaine earthquake, the crosse and the chappell it hung in, were overthrowen, so that never since it would hang againe in the aire. But it is now covered with silver, and hath 3 drops of our Lorde's blood on it (as they say) and there is in the midst of the great crosse, a little crosse made of the crosse of Christ, but it is closed in the silver, you must (if you will) beleieve it is so, for see it you cannot. This crosse hangeth nowe by both endes in the wall, that you may swing it up and downe, in token that it did once hang in the aire. This was told mee by my fellow pilgrimes, for I sawe it not."

*Itinerar.
Hierosol. et
Byriac.
Joannis
Cotovici,
Ant. 1619,
p. 103.*

Johann van Kootwyck, a Doctor of Civil and Canon Law in the University of Utrecht, landed in Cyprus in 1598 and the following year on his journey to and from the Holy Land. He has some observations on Stavro Vouni, but does not say whether he personally visited the locality:—

"Adjoining this (*i.e.*, Trohodos) and conspicuous in height is the Mountain of the Cross commonly so called, on whose summit formerly stood a temple of Jupiter. Now it is dedicated to the Cross, which name is said to have been given on the arrival of Helena in the island, who, after leaving here a portion of the cross and adorning the place with a beautiful church, bestowed upon it the name of the Cross. It is distant about twenty miles from Salines, the road being difficult and very fatiguing on account of the many hills, and is in great repute for a chapel placed on the summit, in which some think a fragment of the Cross is still preserved."¹

*Excerpta
Cyprica,
pp. 12, 13.*

Nearly a century later, *viz.*, in 1683, a compatriot of the above named Cornelis Van Bruyn, a native of the Hague, visited the island during the course of his travels in the East. His remarks on Stavro Vouni are not, however, based on personal observation but on popular tradition: "About five miles from Larnica, on a lofty mountain which serves as a landmark to sailors entering the bay of Salines, there is a convent called St. Croce, or the convent of the Cross, inhabited by some twenty Caloyers, a kind of Greek monk. These good folk pretend to

¹ Huic proximus est et altitudine conspicuus Mons Crucis vulgò dictus, in cujus vertice templum Jovis olim extitit: hodie Crucis sacratus est: cujus nominis occasionem dedisse fertur D. Helenæ in insulam adventus: quæ cum portionem Crucis hic reliquisset, templo etiam insigni locum illustrasset, a cruce nomen indidit. Distat autem a Salinis circiter 20 millia passuum, itinere propter crebros et frequentes adscensus difficili et permolesto: estque sacello summo jugo montis imposito, in quo etiamnum particulam Crucis asservari nonnulli putant, percelebris.

have there a piece of the wood of the Cross of our Saviour, about the thickness of a ducat and nearly a foot in length, which was brought there by St. Helena. They say it is suspended between heaven and earth, without support, or connection with anything. A perpetual miracle holds it in the air. All the world flocks there every year on September 14, which the Greeks keep as the feast of the Holy Cross. It is a great holiday, and people go to kiss this miraculous fragment, a privilege accorded to all, and of which all, the short as well as the tall, avail themselves with equal ease, though they do not see it moving downwards or upwards. But I have been told by those who have seen it—I had not an opportunity of doing so myself—that the wood is enclosed in a little shrine of silver gilt, where it can be seen at all times, but that on Holy Cross day a small cover is slipped to the right of an opening as large as a ducat just where the wood is, and then every one can kiss it.”

Among others of later date, who have mentioned the place in their works, are our own fellow-countrymen, Pococke and Drummond. The former says of it:—

“About seven leagues to the east north east of this place (Amathus) is a mountain, called by the Greeks Oros Staveros, and by the Europeans Monte Croce, it was called by the ancients Mount Olympus, and was compared by them to the human breast; it has the Greek name from a convent on the top of it, dedicated to the holy cross”.

Pococke,
“Description
of the East,”
etc., vol. ii.,
p. 212.

Drummond from his remarks does not seem to have been favourably impressed by what he saw on Stavro Vouni:—

“In the beginning of September (1745) I accompanied Mr. Consul Wakeman, and Mr. Boddington to Mount Croce, which is a pretty high hill, at the distance of about four hours and a quarter, or seventeen miles, from Larnica, and so remarkable as to be an excellent landmark for seafaring people: for this very reason it must have had some name from the ancients, though now it is not known. Upon the summit stands a church dedicated to the Holy Cross, and sanctified by what they imagine part of the wood upon which our Saviour suffered, fixed in a large cross upon the left of the Altar. This piece of wood was given to a papa of the Greek Church by St. Helena, mother of Constantine the Great, with liberty to build a church where it now appears. She likewise endowed it with certain lands, which at present maintain thirty persons, who serve at or about the Altar; five of them being in priest's orders. The church is very small, and built in the mean manner of the modern Greeks;

Drummond's
Travels,
letter vii.,
p. 161.

and the painting is so monstrous that it would even disgrace a paltry alehouse in our country."

Mediæval travellers, as we see, assert that this relic, like the coffin of the Impostor of Mecca, was able to sustain itself in the air unsupported. But unfortunately for their credulity or veracity a Moslem writer, Khalil Dhaheri, the vizier of the Mameluke Sultan, Melec-el-Aschraf-Barsebaï, has in his narrative of the invasion of Cyprus in 1426 pitilessly exposed the fraud.¹ He reports that after the fatal battle of Chierochitia² (7th July 1426), the Egyptian general, Tangrivirdi, despatched a body of troops to destroy the church on Stavro Vouni and carry off the treasures which it contained. Among the booty captured was a cross of massive gold, examination of which conclusively proved that the miracle was not due to any inherent sanctity it possessed, but to the presence of cunningly devised springs concealed within it. The subsequent fate of this interesting relic is not recorded by the Moslem writer. As, however, the Christian traveller, Felix Faber, professes to have seen just such a cross with the same marvellous powers more than half a century later (1483), it must have been ransomed from its captors or replaced. But the miracle, such as it was, seems to have ceased when Mr. John Locke visited the island, though Van Bruyn, from mere hearsay, however, reports it as being still in operation more than a century later (1683).

Hist. de Chyp.,
ii., p. 512.

Machera 2
pp. 85, 405.
Strambaldi,
p. 281.
Amadi, p. 513.

Fl. Boustroon,
p. 369.

¹ The original work was composed in Arabic in A.H. 831 by Khalil, son of Shahin-el-Zahiri (or Dhaheri), vizier of the Sultan Melec-el-Aschraf Ebi-el Nasr Barsebaï. The following passage is taken from a French translation by M. Venture de Paradis:—

"Le général Tangrivirdi, après cette victoire, expédia un corps de troupes au Mont de la Croix, distant de (quatre lieues) pour y détruire une église qui était en grande vénération chez les Chrétiens et pour y piller les trésors qu'elle possédait. Elles revinrent avec un butin immense, parmi lequel était une croix d'or massif qui était un vrai chef-d'œuvre. Elle était faite avec tant d'art, que par le moyen de certains ressorts intérieurs (1), elle était toujours en jeu, sans que personne la touchât.

² Ὁ δὲ ὁ σταυρὸς τῶν Λυμπίων, τοῦτ' ἐστὶν ὁ μέγας, μοναχὸς τοῦ ἡλθεν κάτω τοῦ δρου, καὶ ἦγον εἰς τὴν ἔχρονίαν α, τ' κς' (1326) ὡς ὅπου οἱ Σαρακηνοὶ ἦλθαν καὶ ἐκάψαν τὴν ἐκκλησίαν. (The date should be α, κς' 1426.)

Καὶ τὴν παρασκευὴν ἐκατακουσεύσαν τὰ σπιτρία, καὶ τοὺς ναοὺς τοῦ θεοῦ καὶ μοναστηρία, καὶ ἐπῆραν πολὺν βίον καὶ τοὺς Χριστιανοὺς, καὶ ἐκουρσεύσαν τὸν Σταυρὸν τὸν Μέγαν.

El venere, svalizorono le case et chiese et monasterii, et tuolsero gran richeza et corsigiorono li Christiani et la Gran Croce.

Et andando a Saline brusorono etiam la abbatia della Verace Croce, la grande. Costoro (i.e., li Saraceni) andando alle Saline, andorno nel monte della Verace Croce, e brusorono quella abbatia del monte Olimpo.

This cross appears more than once in its history to have had burglarious hands laid upon it. In fact the story of one of these attempts, as related by the Seigneur d'Anglure, so closely resembles that recorded of the cross of Tochni that, but for the difference in dates, they might well be two versions of the same. Cf. Hist. de Chypre, II, p. 131, n. 1. A French knight named Durant, attached to the Cypriot Court, so the tale runs, on the eve of his departure for his native land in 1390 endeavoured to surreptitiously carry off a portion of it with him. But being foiled in his nefarious design by a storm, which suddenly arose as soon as he set sail, he was compelled to restore his plunder before he could continue his journey. In consequence of this attempt Jacques I., who was then King, caused the treasure for better protection to be surrounded with an iron lattice work.

The monastery and church when first erected would naturally be entrusted to the care of Orthodox monks belonging to the Order of St. Basil. At what period they passed into the possession of the Latin Church it is impossible to say. Maundeville in 1332 speaks of them as being then in occupation of the Benedictines, and subsequent accounts confirm the accuracy of his statements. But when these friars first appeared in the locality we cannot determine. Their settlement there may possibly date from the very foundation of the Latin kingdom, as representatives of the Order are said to have accompanied Guy from Jerusalem. On the other hand, from the fact of there being a monastery belonging to the community in the island, which is cited in documents under the twofold title of St. Paul of Antioch or the True Cross (*monasterium Sancti Pauli de Antiochia alias Crucis Veracis*), it has been conjectured that their appearance on Stavro Vouni may not have occurred until after the destruction of the original establishment on the capture of Antioch by the Saracens in 1268. Even then it is doubtful whether the fraternity was not transferred first to Acre, and only subsequently to Cyprus, with many other religious houses, when the Christians finally lost that town in 1291. The difficulty as to its identification arises solely from the vague manner, in which official documents describe its position, sometimes locating it in the diocese of Famagusta and at other times in those of Nikosia or Limassol. This indefiniteness was not unlikely caused by the situation of Stavro Vouni itself, which lay close to the point of junction of all three dioceses. In a *Liber Censualis* of the time of Sixtus IV. (1471-1484), wherein

its apostolic tax is assessed at 333 gold florins, it is stated to be situated in the diocese of Limassol.

Faber, it will be observed, states that he found the monastery still in ruins and uninhabited when he ascended the mountain in 1483, though the chapel, which had suffered equally from Moslem fanaticism, had been evidently restored. Whether the other buildings were ever again erected during the Latin occupation is uncertain. At any rate the Roman Pontiffs continued to appoint to the monastery to within twenty years of the Turkish conquest, as is apparent from an order of the Venetian Senate of the 12th July, 1552, directing its representatives in the island to induct Pierre Podocatoro, a cleric of Nikosia, in accordance with a Papal Bull of 26th November, 1551, to the vacant preferment in place of Cardinal Pisani, who had surrendered it to the Pope.

Voyages du
Seigneur de
Villamont,
Rouen, 1610,
liv. II., c. 7,
p. 305.

The Seigneur de Villamont, who visited the spot some years after the island had been wrested from Venice (1589), describes the church as being then abandoned.¹ Before, however, the advent of the next traveller on our list, Cornelis van Bruyn, the mountain appears to have been reoccupied and the monastery rebuilt, as he speaks of a convent on the summit inhabited by some twenty Orthodox monks. The community, which it once sheltered, has since been suppressed and the revenues appropriated to the uses of the archiepiscopal See. At the time when the

¹ Le lundy ensuivant le vent se tourna contraire, de manière que nous de meurasmes jusques à deux heures après midy près le mont d'Olimpe, où estoit anciennement le Temple de Venus Accrée, où il n'estoit loisible aux femmes d'entrer et moins le voir, et au bas duquel est la ville ruinée d'Olympia. Ce mont s'appelle aujourd'huy S. Croix, parceque S. Hélène retournant de Hierusalem fut contrainte par le mauvais temps de prendre terre à une petite rivière qui est aups de ce mont, laquelle se nomme la rivière de Sainte Hélène, pource qu'elle s'endormit sur le bord d'icelle, ayant mis sous sa teste la sainte Croix de nostre Seigneur Jesus Christ qu'elle avoit apportée de Hierusalem. Mais comme elle dormoit advint que la Croix luy fut ostée miraculeusement de dessous la teste, et portée sur le haut du mont Olympe, et à son resueil se voyant frustrée de la chose qu'elle avoit eu tant de peine à chercher, fut grandement contristée ne sçachant qui en accuser du larcin. Ce que voyant tous ceux de sa compagnie se mirent à chercher par tout, de sorte qu'à la fin elle fut trouvée sur le haut de la montagne, alors la bonne sainte Hélène cognoissant que Dieu y vouloit estre adoré y fit bastir une Église, que l'on y voit encore pour le jourd'huy, en la quelle laissa une portion de la dite Croix, et pour ceste raison le mont fut ainsi nommé, et auparavant que les Turcs eussent pris Chipre il y avoit des Religieux Grecs et Italiens, mais à present ladite Église est deserte.

Less than thirty years before his visit it was still inhabited, as we learn from the testimony of Christopher Fürer, who was in the island in 1566:—

"Nos primum in pago quodam Larnica dicto, qui duobus miliaribus a portu abest, divertimus, a quo non procul mons crucis visitur, in quo crucem illam ad-servari dicunt, in qua alter ille latro resipiscens pependit."

present writer visited the establishment it contained only one monk, with two neophytes as his companions and assistants in the daily services of the church. Drummond describes this building as being very small and meanly constructed. If the object of his strictures be the edifice now existing the personal observation of the writer cannot admit the justice of the criticism. Small it certainly is from the limited nature of the site, on which it is built, but the walls are very massive and by no means suggest the idea of meanness in construction. With regard to the painting, which seems to have so excited this critical Caledonian's ire, though perhaps not likely to commend itself to persons educated in the canons of Western art, it doubtless represented the usual type of "eikon" common to Orthodox churches and as such not calling for any special remark. The verdict of an Italian ecclesiastic, the Abbé Mariti, who resided at Larnaka from 1760 to 1767, does not coincide with Drummond's. In speaking of the monastery he says that, though partly in ruins, it still affords a good notion of its former extent and solidity. He reports, too, with an evident relish, perhaps excusable in a member of his Church, the following amusing story against the monks: The priests of Levkara, envying the recluses of Stavro Vouni the reputation conferred upon them by their relic, gave out that they also possessed an equally precious fragment, which had lately come into their possession. This they professed a wish to compare with the admittedly genuine one belonging to the monastery. The simple brethren, unsuspecting of the trick about to be practised upon them, readily agreed to the request, whereupon the Levkariots proceeded to Stavro Vouni with their alleged relic, which had been so made as to exactly resemble the real article. After the two pieces had been handed round they were found to be so closely alike that it was impossible to distinguish them. This was the very result on which the crafty Levkariots had calculated. As no care had been taken to keep the two pieces apart during the examination they could now claim with equal confidence to possess the genuine fragment. In consequence of their ruse much of the offerings, which had hitherto gone to swell the monastic coffers on the mountain, now went instead to their establishment.¹ But this tale is amply

Mariti,
Voyages dans
l'île de Chyp.,
etc., tom. I.,
c. xix., p. 174.

¹ A 18 milles de Larnic est la montagne de Sainte-Croix, quoique détachée du mont Olympe, elle n'en fait pas moins partie. Sur son sommet est l'église bâtie par Ste. Hélène à son retour de Jérusalem. Le monastère, en partie ruiné, donne néanmoins encore une idée de son étendue et de sa solidité. Cette église avait un morceau de la vraie croix. Les prêtres de Lascara auraient bien

refuted by the statement of Lusignan, made more than two centuries earlier, that in the Orthodox church of Levkara were two fragments of some holy cross, about which there were doubts as to whether they had once formed part of the penitent thief's or the Saviour's.

Lusignan,
p. 28 (a).

According to the same author St. Helena placed portions of the True Cross in various other parts of the island also, to scare away the demons who infested it.¹ Special mention is made by him of a cross belonging to the Armenian community, composed of the same precious wood, which was reputed to have the power of causing rain during periods of drought.² In the village church of Kouka near Kilani was deposited, too, the dust from the *suppedaneum* of the Cross, when it was sawn in pieces by Helena's orders.³ Among other objects closely connected with our Lord were:—

Kyprianos,
p. 358.

i. In the monastery of the Cross at Omodos part of the rope with which He was bound by the Jews when led away to crucifixion.⁴

Lusignan,
p. 16 (b).

ii. In Nikosia one of the thirty pieces of silver the price of His betrayal.⁵

iii. In the monastery on Stavro Vouni part of one of the nails with which He was fastened to the Cross, together with three drops of His blood—and,

voulu en orner la leur, ils s'agissaient de se le procurer: en conséquence, ils répandirent le bruit qu'ils venaient d'en recevoir également un morceau, demandèrent aux moines la permission de le confronter avec le leur; on y consentit; les morceaux de bois étaient parfaitement ressemblants; ils les confondirent: on essaye en vain de les distinguer. Les prêtres Lascariens prétendirent avoir le véritable; les moines de Ste. Croix en dirent autant; chaque partie eut ses défenseurs. Bref, les présents, les donations des fidèles furent partagés, et c'est tout ce que nos rusés Lascariens voulaient.

Mariti's work was originally published in Italian at Lucca in 1768. Translations of it into French and English appeared in 1791 at Neuwied and London respectively. The English version, however, was so inaccurate that Mr. Cobham, the present Commissioner of Larnaka, was induced to undertake a new translation, which was published at Nikosia in 1895.

¹ In diverse parti dell' isola si ritrova del legno della santissima Croce, perche santa Helena ritornando di Hierusalem, come habbiamo detto, per discacciare li Diavoli habitanti nell' isola, ne pose in diversi luoghi.

² A questo effetto è anchora la santissima Croce de gli Armeni: la quale dicono esser del legno vero della Croce.

³ Εἰς χωρίον Κουκᾶ κάτωθεν τοῦ Κοιλανίου εἶναι Ναὸς τοῦ ζωοποιῦ Σταυροῦ, εἰς ὃν ἀναπετίθησαν τὰ τμήματα τοῦ ζωοποιῦ Σταυροῦ, ὅταν ἡ ἁγία Ἑλένη ἐσχίσεν εἰς τμήματα τὴν τίμιον σταυρὸν εἰς τὸν Βασιλοπύταμον. Φέρουσι μεγάλην εὐωδίαν.

⁴ Εἰς χωρίον Ὀμοδος εὑρηται μέρος τοῦ τιμίου Καννάβου, μετὰ τὸν ὅποιον ἔδεσαν τὸν Κύριον ἡμῶν οἱ παράνομοι Ἑβραῖοι, φέροντες αὐτὸν ἐπὶ τὸ πάθος.

⁵ Un danaro di que' 30, che Giesu Christo fù venduto.



OMODOS MONASTERY

iv. At Famagusta one of the water-pots which figured in the miracle at Cana in Galilee.¹ Lusignan, p. 11 (b).

Of this last relic we possess two descriptions, the first of which we owe to the English traveller, Mr. John Locke. He says with regard to it: "We went to one of the Greek churches to see a pot or Jarre of stone, which is sayd to bee one of the seven Jarres of water, the which the Lord God at the mariage converted into wine. It is a pot of earth very faire, white enamelled, and fairely wrought upon with drawn work, and hath on either side of it, instead of handles, eares made in fourme as the Painters make angels wings, it was about an elle high, and small at the bottome, with a long necke and correspondent in circuit to the bottome, the belly very great and round, it holdeth full twelve gallons, and hath a tap-hole to draw wine out thereat, the Jarre is very auncient, but whether it be one of them or no, I know not." In the interval between his visit and that of Christopher Fürer (1566), it would seem from the latter's description to have received considerable damage. Hackluyt's Voyages, vol. II, p. 109. "There is another church not very large called St. Mary of the Water-pot, on the right side of which is kept one of the pots, wherein was the water Christ changed into wine at the marriage in Cana of Galilee. It is a large earthen water-pot, one handle of which is completely torn off, while the other is partly broken."² Itinerarium Christophori Füreri.

The following objects of veneration, too, must not be omitted, all of which with one exception were to be found in the diocese of Paphos:—

In Paphos itself the skull of St. Konon.³ In the monastery of Hagia Moni situated in the same town was part of the cope, which the Blessed Virgin gave to Nikolaos, Bishop of Myra, when he was imprisoned for assaulting the arch-heretic Arius at the Council of Nicæa.⁴ In a cave near Paphos some relics said to Kyprianos, p. 360.

¹ Et evvi anchora una delle hidrie, che il nostro Signor converti l'acqua in vino alle nozze, et altre reliquie.

² Est et aliud templum non magnum admodum S. Mariæ Hydriæ dictum, in quo ad dextram una ex hydriis istis adservatur, in quibus aqua fuit, quam Christus in nuptiis Canæ Galilææ in vinum transmutavit. Urna est fictilis et magna, cujus manubium alterum totum avulsum est, alterum vero ex parte fractum.

³ Εἰς τὴν Πάφον εὑρίσκεται τὸ Κρανίον τοῦ ἁγίου Κώνονος.

⁴ Εἰς τὸ Μοναστήριον ἁγία Μονὴ λεγόμενον εἰς Πάφον, εὑρηται ἀκριβῶς φυλαττόμενον Τμήμα τοῦ Ἱεροῦ ὠμοφορίου, ὑπερ ἢ ὑπεραγία Θεοτόκος ἐχάρισε τῷ ἁγίῳ Νικολάῳ, ὅντι εἰς φυλακὴν ῥαπίσαντι τὸν Ἀρειον εἰς τὴν Συνόδον.

Lusignan,
p. 28 (a).
Kyprianos,
p. 359, 360.
De Villamont,
liv. II., c. v.,
p. 291.

Kyprianos,
p. 359.

Ibid., p. 360.

Machæra,
p. 72.
Cf. Stram-
baldi, p. 17.

belong to the Seven Sleepers.¹ In the village church of Episkopi the tomb of St. Hermogenes with his remains. Part of them had been stolen, but what was left included the skull.² In the village of Vasa two small relics of St. Barnabas. These are mentioned by Kyprianos on the authority of Neophytos Rhodinos, who had seen and worshipped them.³ At Potamiou near Vasa the arm of St. Mnason.⁴ In the monastery of the Cross at Omodos the skull of the Apostle Philip, which, after originally reposing in the church of Arsos, had been brought thither for better security. This relic was well authenticated by the imperial seals, which were still attached to the gilt shrine enclosing it. The latter was stolen in 1774, but soon afterwards recovered, when the skull was deposited in it once again.⁵ Finally in the monastery bearing his name, situated in the archdiocese of Nikosia, part of the remains of St. Herakleides, Bishop of Tamasos.⁶

But we learn from a much earlier authority of the existence of other relics unnoticed elsewhere. According to Machæra a small church in the village of Meniko contained the heads of SS. Cyprian and Justina, who are said to have been martyred at Nicodemia in Bithynia under the Emperor Claudius II. in A.D.

¹ Εἰς τὴν Πάφον μέσα εἰς ἕνα σπήλαιον εἶναι λείψανα τὰ ὁποῖα λέγονται τῶν ἑπτα Μαρτύρων.

Nella città di Paffo è una spelunca: laquale dicono esser delli sette dormienti. Però noi ritroviamo nelli leggendarii, che li sette dormienti erano in Epheso, niente di meno essi cittadini di Paffo dicono ab antiquo esser chiamata quella spelunca di santi sette dormienti: et possono esser' altri di quelli di Effeso.

Lusignan in the above notices, it will be observed, this local variation from the commonly accepted legend.

À un mil de Baffo nous fut montré le lieu où sont les grottes où les sept dormans dormirent trois cens tant d'années sans se resueiller.

² Εἰς τὴν Ἐπισκοπὴν πλησίον εὐρίσκεται τὸ λείψανον τοῦ ἁγίου Ἑρμογένους, καὶ ὁ τάφος αὐτοῦ εἰς τὴν ἐπ' ὀνόματι αὐτοῦ Ἐκκλησίαν. Ἐκλάπη μέρος, καὶ εὑρεται μέρος μετὰ τοῦ κρανίου.

³ Εἰς τὴν Βάσαν χωρίον τῆς Ἐπαρχίας Πάφου εὐρίσκονται δύο κομμάτια λείψανα τοῦ ἁγίου Βαρνάβα, τὰ ὁποῖα ἰδε, λέγει, ὁ Νεόφυτος Ῥοδινὸς Κύπριος, καὶ αὐτὰ ἐπροσκύνησε.

⁴ Εἰς χωρίον Ποταμίδν πλησίον τῆς Βάσας εἶναι ὁ βραχίων τοῦ ἁγίου Μνάσωνος Κυπρίου.

⁵ Εἰς τὸ Ὀμοδος εὐρίσκεται τὸ ἱερὸν Κράνιον τοῦ Ἀποστόλου Φιλίππου, μετακομισθὲν ἀπὸ τὴν καθ' αὐτὸ Ἐκκλησίαν τοῦ Ἀρσους, διὰ ἀσφάλειαν. Τοῦτο βεβαιοῦται διὰ τῶν Αὐθεντικῶν, ἢ καὶ βασιλικῶν σφραγίδων, ὑποῦ φέρει εἰς τὸ περιχρυσωμένον αὐτοῦ κιβώτιον, ὑπερὸ ὀλιγοῦ ἐκλάπη, καὶ πάλιν εὑρέθη, καὶ ἐπιορθωθὲν ἐτέθη ἐνδον τὸ ἱερὸν Κράνιον, περὶ τὸ 1774 ἔτος.

⁶ Εἰς τὸ τοῦ ἁγίου Ἑρακλείδου Μοναστήριον, εὐρίσκονται μέρη λειψάνων τοῦ αὐτοῦ ἁγίου.

268. The tradition is that they were removed from Syria to Cyprus, during one of the Moslem invasions of the former country, and deposited in this church near the altar. This building also possessed a tank, the water of which was reported to be of great efficacy in the cure of hysteria and fevers. Pierre I. (1359-1369) being once attacked by a quartan ague, that defied medical treatment, was recommended to make a pilgrimage to Meniko, which was attended with the happiest results. In token of his gratitude he caused the church to be rebuilt on a larger scale, and placed the sacred relics in silver shrines, the tops of which were secured with small doors capable of being opened to permit the salutations of the faithful.¹

The same Græco-Syrian Patriarch of Antioch, Ignatios, whose name figures in the story of the Cross of Tochni, conferred a further service upon the island by the measures which he took to stay the ravages of the locusts. At his suggestion Hugues IV. caused an eikon to be painted containing the figures of the two martyrs, Christopher and Tryphon, and Tarasios, Patriarch of Constantinople. This picture after its consecration by Ignatios was deposited in the village of Palæo-Chytro, with directions from him that at the season for the appearance of these pests it was to be carried in procession and masses said, when Heaven would in response to their prayers protect the crops. This account is given by the chronicler on the authority of a Greek papa named Philippos, who was probably in spiritual charge of the village in question.² The disappearance of this

Machara,
p. 73.
Strambaldi,
p. 17.

¹ Ἀκόμη εὐρίσκονται εἰς τὴν Κύπρον ἡ δύο κεφαλᾶδες τοῦ ἁγίου Κυπριανοῦ καὶ Ἰουστίνης, οἱ ποῖοι ἐμαρτυρήσαν εἰς τὴν Ἀντιόχειαν, καὶ εἰς τὴν κάκωσιν τῆς Συρίας ἐφέραν τὰς εἰς τὴν Κύπρον καὶ ἐβάλλαν τὰς εἰς ἕναν ἐκκλησοῦν εἰς τὸ Μένικον, καὶ εἰς τὸ πλευρὸν τοῦ βημάτου· πρὸς τὸν νότον ἔχει λάκκον, ὅπου πολομᾷ μεγάλαις ἰάσεσιν εἰς τὰς πύρεξιν· καὶ εἰς τὸν καιρὸν τοῦ ρὲ Πιέρ τοῦ μεγάλου εἶχεν τὴν καρτάναν καὶ δὲν ἡμπόρῃσεν ναῦρη ὑγείαν, τινὲς εἶπᾶν τοῦ διὰ τὸν ἅγιον Κυπριανὸν καὶ Ἰουστίναν ὅπου εἶναι εἰς τὸ Μενικὸν κοντὰ τοῦ Ἀκακίου, ὁ ποῖος ἦρτε καὶ προποτίστην καὶ παράνθα ἐγίανεν· εἶναι ἀληθεῖα τὸ νερὸν εἶναι πολλὰ γλυφὸν καὶ κακόποτον, ἀμμὲ θανμαστὸν εἰς ἰατρείαν· καὶ ὥρῃσεν καὶ ἐποίησαν ἐκκλησίαν ἀπὸ γῆς καὶ ἀργύρου· σεν ταῖς β' κεφαλαῖς, καὶ εἰς τὴν κορυφὴν ἀφήκεν τόπον μὲ πόρταις νὰ προσκυνουσί τὰ λείψανα.

Similmente si trovano nel casal Menico le due teste de San Cipriano et de Santa Giustina, et nel tumulto della Suria, furono portate in Cipro et erano in una chiesola; et in un canton del choro è un pocetto, et è pieno d'acqua santa, et fa grandissime sanità in fevre et *ταριοχρα*. Et al tempo del gran re Pier lo teniva la quartana, et non poteva trovar sanità, et andò li et immediate si sanò; et subito comandò et fu ruinata la chiesa, et li fece far una bellissima chiesa et fece inargentare le due teste, et su la cima della testa lassò luoco avertto acciò potessero esser basate.

² ὁμοίως δ' Ἰγνάτιος ὁ πατριάρχης Ἀντιοχείας γροικῶντα τὴν μεγάλην ζημίαν τὴν ἐποίηκεν ἡ ἀκρίδα, εἶπεν τοῦ ρὲ Οὐγκέ (δ') καὶ ὥρῃσεν καὶ ἐξωγραφῆσαν ἕναν εἰκόνησαν

useful work of art must assuredly cause the keenest regret to the present local authorities, who are obliged annually to expend considerable sums in combating these relentless foes to the agricultural prosperity of Cyprus.

The monkish traveller, Félix Faber, whose interesting account of Stavro Vouni and its treasures has been already noticed, also records that in a Latin church belonging to a village situated near the foot of that mountain he was shown one of the arms of St. Anne, the mother of the Blessed Virgin, as well as one of the Passion nails, both of which were encased in silver.

In addition to these saintly relics Cyprus was the fortunate possessor of several eikons, whose miraculous powers are equally as well authenticated.¹ The majority of these works of art were preserved in the monasteries, formerly much more numerous in the island than at present. Besides those of Kykko, Machæra, Chrysorroghiatissa and Troöditissa, which have all been duly noticed in their proper place, there were various others also in different parts of the country. The monastery of Trikoukkia, situated at the foot of Troödos near the village of Pedoula, was among others said to have contained an eikon of the Mother of

Lusignan,
Description,
etc., p. 64
(a and b).

Lusignan, p.
28 (a)

τὸν ἅγιον Χριστόφορον μάρτυρα, καὶ τὸν ἅγιον Ταράσιον πατριάρχην Κωνσταντινου-
πόλεως, καὶ ἅγιον Τρύφωνα μάρτυρα, καὶ ἐγκαίνιασεν ὁ αὐτὸς πατριάρχης καὶ ἐστεῖλάν
το εἰς τὸ Παλόκυθρον, ὅτι ἐκεῖ ἐγένετο· καὶ εἶπέν τοις εἰς τὸ γέννημάν της νὰ
λιτανεύουν τὸ εἰκότισμα καὶ νὰ λειτουργῇ, καὶ ὁ κύριος νὰ φυλάξῃ τοὺς καρπούς,
καθὼς μου τὸ εἶπεν ὁ κύρ παπᾶ Φίλιππος.

Anchora Santo Ignatio, patriarcha de Antiochia, udendo il danno che faceva la cavalletta in Cipro al tempo del re Ugo, mandò il patriarcha a dir al re Ugo che fesse despenzer una immagine de San Christophoro martire, et ritrovandosi quì il ditto Patriarcha la consacrò et la mandò nel casal Palochithro; et commandò il patriarcha che dovessero far delle processioni al tempo del nascimento della cavalletta et dir delle messe et pregar Iddio che conservi le semenze, et si liberorono dalla cavalletta.

Ignatios II., the one hundred and twenty-fifth Patriarch of Antioch, was in possession of the See in 1342. On the intrusion of Pachomios I. he retired to Cyprus, but returned after an absence of two years on the expulsion of the intruder. After a patriarchate of eleven years he died in Cyprus in 1353 and was succeeded by Michael II.

Neal, Patri-
archate of
Antioch p. 177.

¹ Il y a d'avantages plusieurs images de la très sacrée vierge Marie et mère de Dieu, ausquelles le peuple avoit grande devotion, et qui font journellement force miracles. Entre autres, Nostre-dame de Napa loin de Famagoste quatre lieues, et au mont de Troode Nostre-dame de Tricuchiotisse, que l'on assure avoir esté peinte par Saint Luc. — et l'Image de Nostre-dame de Paphie, laquelle on dict aussi avoir esté faicte par Saint Luc. On en nombre encore d'autres, comme Nostre-dame Phaneromene, des Carmes, des Frères prescheurs, dicte Chastillonnette, de Tripimene, et d'autres très anciennes, qui faisoient miracles. En outre, à Nicossie l'Image de Saint Luc, qui guarissoit les demoniacs.

God, reported to be the handiwork of the Evangelist Luke.¹ On the occasion of a drought this holy picture was accustomed to be brought in great state to Nikosia, sixty miles distant, where it was met outside the city by the whole body of Latin and Greek ecclesiastics, and conducted by them with every mark of respect within the walls.² This journey never failed to speedily produce the desired rain, whereupon it was conducted back with equal pomp to its home among the mountains. But this "cloud-compeller" seems to have since been supplanted in popular favour by the rival work of art at Kykko, as we never hear of such peregrinations on its part now. Mariti appears to have been misled by Lusignan's description into a grievous error with regard to this eikon. As the picture of Kykko had completely usurped its former function of rain-maker during his residence in the island he transfers its ownership from Trikoukia to Kykko, and to support this change of habitation says that the name of the latter establishment was really Trigugiotissa, though commonly called Cicco (Kykko). But a reference to Kyprianos shows how unfounded this assertion is, for the archimandrite in his list of the island monasteries existing in his time mentions both Kykko and Trikoukia separately, the former as a stauropegion, the latter as belonging to the diocese of Kyrenia. He further reports, which serves to confirm Lusig-

Mariti, *etc.*,
Travels, *etc.*,
c. 19, p. 108
(Cobham's
Translation).

Kyprianos,
pp. 392, 393.

¹ Ritrovate nell' isola molte immagini della gloriosa Vergine, et altri santi; quali di continuo fanno miracoli, et in particolare si ritrova nel monasterio de Monaci nelle montagne del monte Olimpo una imagine della intemerata Vergine, laquale si chiama et il Monasterio Tricugiotissa, et dicono haverla dipinta san Luca, et in questa tutta l'isola ha grandissima divotione, et quando sta assai a piover, la conducono nella città di Nicosia, et quando è fuori delle porte esce fuori tutto il clero latino et greco con tutta la città in grandissima divotione et la conducono dentro, et non passano molti giorni, anzi alcuna fiata non è apena alla città che il ciel si oscura et piove, et questo fanno ogni anno, perche nell' isola, come dicemmo, sta assai a piover, et poi conducono nel proprio luogo essa veneranda Imagine, laquale sta discosto da Nicosia 20 leghe, che fanno 60 miglia.

² The chroniclers specially mention an eikon of St. Nikolaos, Bishop of Myra, which the Cypriots carried off from that town in 1362 and placed in the Latin Cathedral of St. Nicolas at Famagusta.

Καὶ ὁ ἀμύραλλης ἐπῆρεν τὰ ξύλα καὶ ἐπῆγεν εἰς τὰ Μύρα ὅπου ἦτον ὁ ἅγιος Νικόλαος καὶ ἐβάλεν καὶ παρακάτσαν τοὺς καὶ βοηθῶντος τοῦ θεοῦ ἐπῆρεν τὸ κάστρον καὶ ἐκούρσεψεν ὅσον ἡμπορίσειεν, καὶ ἐπῆρεν καὶ τὴν εἰκόναν τοῦ μεγάλου Νικολάου καὶ ἔφερέν τιν εἰς τὴν Ἀμμόχουστον καὶ ἐβάλεν τὴν εἰς τὸν ἅγιον Νικόλαον τοὺς Λατίνους.

Machara,
p. 109.

Et l' armiraglio (ser Zuane de Sur) tuolse li vasselli et andò a Mira, ove era santo Nicolo et assediorono li Turchi, et con l' ajuto d' Iddio presero il castello et hanno corsigliato quanto hanno possuto; et tuolse et la immagine de San Nicolo et la portò a Famagosta, et la messe nella chiesa de San Nicolo delli Latini.

Strambrldi,
p. 49.
Cf. Amdl,
p. 412.
Fl. Boustron,
p. 260.

Kyprianos,
p. 333.

nan's accuracy, that Trikoukkia possessed a very ancient and miraculous eikon of the Theotokos, while he declares that the monastery itself was formerly in great repute and the home of a numerous community.¹ But the fact that Kykko in its official handbook is never called Trikoukkia would in itself be a sufficient refutation. Another eikon, reputed to be very efficacious in cases of epilepsy and demoniacal possession, was one of St. Luke at Nikosia.²

Louignan, p.
23 (b)

Evagatorium
Fratr. Felle.
Fabrli. tom.
III., p. 230.

Faber relates the following extraordinary story of what, if authentic, must certainly be regarded as the most remarkable of the many sacred curiosities, which Cyprus ever possessed. He informs his readers that his attention was drawn in the chapel of St. Thomas Aquinas in the Latin cathedral at Nikosia to a magnificent sarcophagus formed of a solid block of jasper. This on measuring he found to be twelve palms in length, seven in depth, five in breadth and more than one in thickness. The lid, which was of the same costly material, corresponded in length, breadth and thickness, and was fashioned with a ridge and sloping sides like the roof of a house.³ After speculating for a while how so large a stone could have been carried off from the fabled griffins, who are said to guard such treasures in the extreme north, he concluded that it had reached the island during the age of the giants, the conquerors of these mysterious beings, and that it had been designed as a tomb for the goddess of beauty, the patron deity of Cyprus. As he stood before it wrapped in thought he observed some of the cathedral clergy pacing up and down the aisle, waiting for the vesper bell to cease before commencing the service. Approaching, he inquired of them the purpose for which the sarcophagus had been intended. These, perhaps recognising in him a fit subject for the exercise of their powers of romance, drew their reverend questioner aside into the chapel of St. Thomas and unfolded to

¹ Ἄλλαι (εἰκόνας), ἡ τῆς Τρικουκκίτισσας, εἰς τοὺς πόδας τοῦ Τροόδου, καὶ ἡ Τροοδίτισσα, παλαιώταται εἰκόνας, καὶ θαυματουργαί, τὰ ὅποια ἦσαν τὸ πάλαι Μοναστήρια πλουτισμένα ἀπὸ Μοναχῶν, καὶ ἀξιόλογα.

² In Nicosia anchora è l' Imagine di san Luca; laquale fa moltissimi miracoli sopra di quelli, liquali patiscono il mal mazucco, over che siano ispiritati.

³ In hac capella hoc memoriale insigne vidi, quod sequitur, stabat enim in ejus latere et hodie stat una spectabilis tumba, ingentis valoris, magna, de jaspide pretioso lapide, hanc tumbam mensuravi propriis manibus et reperi eam habentem in longitudine xii. palmas, vulgariter "spannen"—in profundum vii. in latitudine v. et plus quam unam in spissitudine, et est tota de integra petra. Sed et operculum æqualis longitudinis, latitudinis et spissitudinis habet, quod habet dorsum acutum, sicut opercula sepulchrorum solent esse communiter, ejusdem lapidis et preciositatis.

him a most marvellous tale. Faber, who describes it as being long and exceedingly interesting, declares his belief in its veracity, though admitting that he had never read or heard anything like it. He appears to be in some doubt, however, as to how his readers will receive it, for he assures them that, though it may not be true, yet he has written it down as it was told to him. Mars, one of the many lovers of the wanton goddess, becoming jealous of her conduct, determined to find means to put a stop to her amours. Accordingly taking his sister Bellona as his charioteer, he proceeded to the fabled regions of the Hyperboreans, whence after vanquishing the griffins he hewed an immense rock from the mountain of jasper. Placing it on his chariot, which he compelled the Arimaspi or Cyclops, whom he had captured, to draw, he brought it to Cyprus and there set it up as a couch for Venus, the supposed restraining influences of the stone being intended to cool the ardour of her passions. On the death of the goddess her votaries, despairing of being able to fashion any statue, which would do justice to her charms, set up this unpolished block in her temple as a memorial of her, where it remained undisturbed until the Christian era. Among the Gentiles, who are reported by St. John (xii. 20) to have been desirous of seeing Jesus, were said to have been certain Cypriot merchants, whom commerce had led to the shores of Palestine. Hearing Him preach and observing the miracles which He did and the hostility of the Jews, they besought Him to accompany them back to Cyprus and favour their compatriots with His presence. But to their entreaties He made the same answer as He is said to have given to Abgarus, King of Edessa. On their return to their native land they recounted to their countrymen the wonders they had seen and heard, the hatred of the Jews towards Him and the death by crucifixion, which momentarily threatened Him. These, fearful lest some indignity should be offered to His corpse, sent some of their number to Jerusalem to bear it away to Cyprus, while at the same time they removed from the temple of Venus the block of jasper, out of which they constructed a tomb for the reception of His sacred remains. But on hearing that the Saviour's body had received honourable burial they resolved that this tomb should never be used for any other person, nor would they consent to sell it, since it had been consecrated to Him. Ten years before Faber's visit the cathedral nearly lost this most interesting relic. On 30th July, 1473, little more than three weeks after the death of Jacques II. (6th July), orders were sent by the widow for the

Geor. Boustron
p. 473.
Fl. Boust
p. 433.

despatch of the sarcophagus to Famagusta, for the burial of the King in the cathedral of St. Nicolas in that town. The clergy of Santa Sophia not only declined to part with their cherished treasure, but also threatened to excommunicate any one who should venture to lay hands upon it. The dean was at the same time sent to the Queen to appease her wrath and to explain the reason for its non-surrender. Catarina on receiving this refusal at first resolved to appeal to Rome for permission to remove it, but in the end abandoned her intention, and thus it remained in its original resting place when Faber saw it in 1483.¹ All vestiges of it have unfortunately long since disappeared.² Possibly, after being thought for centuries too sacred for Christian use, it was in the end profaned by the ashes of a member of that creed, whose continued presence in the island is an affront to its most hallowed traditions.

Luxignan p.
5 (a).

On the summit of Olympos (Troödos) stood formerly a church dedicated to St. Michael, near which was a rock similar to those to be found in any torrent-bed. It was so large that four men could scarcely raise it from the ground, and just such another was not to be met with on the whole mountain side. The

¹ Καὶ τῇ λ' ἰουλίου ἔπεψεν ἡ ῥήγαινα εἰς τὴν Λευκουσίαν διὰ τὴν πᾶρῃ τὸ κιβοῦριν τὸ πορφυρέον ἀπὸ τὴν ἁγίαν Σοφίαν διὰ τὴν βάλλῃ τὸν ῥήγαν μέσα. Καὶ γροικῶντά το οἱ κλησιαστικοὶ ἀναμίκτησαν καὶ ἐκάτσαν εἰς βουλὴν, καὶ ἐποίκαν πῶς νὰ μὲν ἐβγῇ ἀπὸ τὴν ἁγίαν Σοφίαν, καὶ εἴ τις θελήσει νὰ τὸ ἐβγάλῃ νὰ τὸ πᾶρῃ, νὰ ᾔναι ἀφωρισμένος· καὶ ἐμηνύσαν τὸ τῆς ῥηγάινας, καὶ ἡ ῥήγαινα ὠρδίνιασε νὰ πέσῃ εἰς τὸν πάπαν διὰ τὴν φέρῃ ὀρισμὸν.

Pochi giorni da poi che il re fu balsamato, et seppolto a San Nicolo in Famagosta, mandò la regina a tuor la sepolitura de diespo ch' è a Santa Sophia in Nicosia, per metter il corpo morto del re; ma li preti della chiesa devedorno con scomuniche, e non lassiorono toccarla; e mandato il decano a Famagosta, fece la scusa loro, com' è devadata dal pontefice; et la regina deliberò di mandar a Roma a tuor licentia, ma non seguite altro da poi.

² Le Huen professes to have seen in the church of St. Mamas at Nikosia a cenotaph, his description of which is singularly like that of this sarcophagus. He calls it the tomb of Godefroy de Bouillon and says that it was composed all of one piece of jasper with the exception of the lid. As his visit did not take place till 1487 can it be that the sarcophagus described by Faber was removed in the meantime from Santa Sophia to St. Mamas?

Nicolas le
Huen, Lyon,
1488.

"En icelle esglise (i.e., Saint Meme ou Mamar) est la sepulture de Godeffroy de Billon toute de jaspe et toute d'une pièce fors la couverture; combien que en ce lieu ne fut pas ensepuely, mais en Jherusalem, comme vous ay dit."

This author describes himself as "Frère Nicole le Huen, humble professeur en sainte théologie, religieux à la Mère de Dieu, Nostre Dame des Carmes du Couvent du Pontaux de mer (i.e., Pont-Audemer) en Normandie du diocèse de Rouan".

Some have considered his work not as an original book of travels, but merely as a translation of Breydenbach. It is the first printed French book with copper plates.

Greek peasantry held it in great veneration by reason of a legend, which represented it as disputing with Ararat the credit of being the resting-place of the Ark on the subsidence of the Flood. During a period of drought the inhabitants of the adjacent villages were wont to ascend the mountain in solemn procession to the spot where this remarkable stone lay, and with the aid of poles raise it from the ground, chanting all the while they were thus engaged. This ceremony, so it is said, never failed to induce a speedy and copious supply of the much-needed rain. Though Lusignan, who is our authority for this tale, characterises the proceeding as a meaningless superstition, he says that every one is free to form his own opinion on the subject. Kyprianos is unable to state positively whether the custom was still observed when he wrote, more than 200 years later. He, too, shares his predecessor's scepticism as to its supposed efficacy and declines to pronounce any opinion as to the correctness of the view held by the peasantry on the subject, merely remarking that, if after investigation any connection should be discovered between the alleged cause and its effect, the reader would doubtless readily admit that all things are possible to him that believeth.¹

Kyprianos,
p. 12.

Lusignan further records that on the demolition of the Dominican monastery at Nikosia (A.D. 1567) there were found inside a mural altar six heads and many bones, together with a woman's garment of embroidered silk with some severed hands wrapped in it. The same receptacle also contained an arrow and a knife stained with blood, branches of palm, crowns, rosaries, rope, and a parchment scroll inscribed with verses in praise of St. Mary Magdalene, St. Ursula and St. Eulalia, and ending with a commendatory prayer to these three worthies. From the fact that on the antependium of the altar were depicted the

Lusignan,
p. 27 (b).

¹ In cima del monte Olimpo è una Chiesa di San Michele, et li di fuori è un sasso grande simile à quelli, che si ritrovano nelli torrenti, et intorno intorno à quel monte alto una lega per insino al piede non si ritrova un' altro simile, et li Greci villani dicono una favola, che quella pietra è quando che l' arca di Noe riposò di sopra, et questa è grande, per che quattro huomini apena la possono elevare da terra, et quando che nell' isola sta assai a piover, vanno tutti quelli casali vicini del monte in processione in cima di quell' alto monte, et con certi legni levano in alto quel sasso, et sempre cantando, et così finito dicono che non passa molto che piove et assai; laqual cosa io giudico essere superstitione, però lasso il giudicio à chi ne hà cura.

Ἐγὼ δὲν ἱερεύω ἀν' ἀκολουθίᾳ αὐτὸ ἢ συνήθεια τὴν σήμερον. Ἄλλ' εἰ μὲν οὕτως, ἀφήνω τὸν ἀναγινώσκοντα κριτὴν αὐτῆς τῆς ὑπολήψεως τῶν χωρικῶν καὶ τῶν νῦν, καὶ τοῦ τότε καιροῦ. Ἐὰν ὅμως τὸ ἀποτέλεσμα συμφωνεῖ μὲ τὸν σκοπὸν, δὲν ἀμφιβάλλω ὅτι θέλει εἰπεῖν πάντα δυνατὰ τῷ πιστεύοντι.

effigies of these saints, together with that of Éléonore d' Aragon, wife of Pierre I., kneeling in adoration before them, Lusignan concludes that the relics were connected with the company of St. Ursula, and had been thus concealed by the Queen at the period of the Genoese war (A.D. 1373).¹

Lusignan, p.
28 (A).

The same writer, moreover, mentions the existence at Paphos of a cave, which by local tradition was regarded as the resting place of the Seven Sleepers. Though he remarks that the legendaries usually represent them as natives of Ephesus, yet he declares that the inhabitants of Paphos from ancient times have called the cave by their name. He tries to explain the discrepancy by suggesting that they may have been different from those commemorated at Ephesus.² Bartholomew Salignac, Lusignan's senior by half a century (A.D. 1522), notices the locality, but varies the legend very considerably. According to him it was the scene of the martyrdom of a mother and her seven sons, whom he strangely enough calls by the name of the heroic Maccabees. In their honour an underground church had been erected, divided into seven chapels, which he professes to have visited.³ The present writer himself has seen in the vicinity

Itinerar. Bar.
Salignac,
ib. iv., c. 5.

¹ Nella destruttione del convento di San Dominico di Nicosia, dentro in un' altare murato, furono ritrovate 6 teste, et molti ossi con una veste di una donzella, di seta riccamata, nella quale erano li pugni di sangue attaccati. Vi trovorno una saetta et un coltello insanguinati, et delli rami di palme, et delle corone, di pater nostri, di corda, et li capi erano pieni di ferite, quali tutte rendeano un' odore suave. Vi trovorno ancora una tavoletta con la carta pergamena, scritta in versi di laude di Maria Magdalena, di Santa Orsola, et di Santa Eullalia: et nel fine si raccomandava à queste 3 Sante, quali erano di fuori dipinte alla palla dell' altare. Onde noi habbiamo giudicato essere reliquie della compagnia di Santa Orsola, et che la Regina Lionora di Aragona, moglie del Re Pietro Lusignano di Cipro, habbia posti, et nascosti in quel luogo per le guerre, che erano al tempo suo de' Genovesi, et perche essa Regina è dipinta all' altare ingencochione avanti à quelle 3 Sante.

² Nella città di Paffo è una spelonca, laquale dicono esser delli sette dormienti. Però noi ritroviamo nelli leggendarii, che li sette dormienti erano in Epheso, niente di meno essi cittadini di Paffo dicono ab antiquo esser chiamata quella spelonca di santi sette dormienti, et possono esser altri di quelli di Efeso.

³ Alia civitas in hoc regno antiquissima, atque metropolis, Paphos dicitur, vetustissimis auctoribus celebrata; in qua septem fratres Macchabæi, una cum matre, inclyto martyrio coronati sunt. Nos autem hoc fanum subterraneum, in honore martyrum septem sacellis distinctum, multa devotione ingressi sumus. Le Huen, the predecessor of both these writers, also notices the legend: "Et septz fosses auprès (l'esglise qui fust aux Cordeliers) en une aultre esglises où furent les septz dormans".

Synaxaristes
(4th Aug.).

The Byzantine Church commemorates these Seven Sleepers on 4th August, under the title of "The Seven Holy Children at Ephesus" (μνήμη τῶν ἁγίων ἐπτά παιδίων τῶν ἐν Ἐφέσῳ), giving them the following names: Maximilianos, Exacustodianos, Iamblichos, Martinianos, Dionysios, Antoninos (or John) and

of New Paphos a ruined building answering to the above description.

Another eikon, which, after many wanderings, found a resting place in Cyprus, was the celebrated portrait of the Virgin known as our Lady of Tortosa from the town of that name in the north of the principality of Tripoli. The reputed work of the Evangelist Luke, it is said to have been painted at Constantinople and transferred by one of the Patriarchs to Jerusalem. From the Holy City it was removed to a place in the mountains near Damascus, called Sardania, the home of a religious community, where it was deposited in a church built upon a rock in honour of the Virgin.¹ It is said to have been carried off to Cyprus by

Constantine. They are said to have flourished in the reign of the Emperor Decius—A.D. 252—and to have voluntarily died rather than fall into the hands of the persecutor. Decius on his arrival at Ephesus is reported to have sought for them with the intention of compelling them to offer sacrifice to the idols, and on learning that they were dead ordered that the cave, in which they had concealed themselves, should be walled up. There they remained undisturbed until A.D. 446, during the reign of the Emperor Theodosius the Younger, when the owner of the locality, in which the cave was situated, wishing to construct a sheep-fold pulled down the stones at the entrance, whereupon they were miraculously restored to life, having undergone no change, either in person or in raiment, during their long incarceration of 194 years.

The same Church also commemorates on the 1st August those mentioned by Salignac under the title of "The Seven Maccabees with their teacher Eleazar and their mother Salomone". (Μνήμη τῶν ἁγίων ἐπτὰ Μαρτύρων Μακκαβαίων, Ἀβείμ, Ἀντωνίου, Τουρίου, Ἐλεάζρου, Εὐσεβῶνος, Ἀχείμ, καὶ Μαρκέλλου, τῆς μητρὸς αὐτῶν Σαλομονῆς, καὶ τοῦ Διδασκάλου αὐτῶν Ἐλεάζρου.) The legend is evidently derived from 2 Maccabees, chapter vii., where a mother and her seven sons, whose names are not given, are reported to have been put to death with excruciating tortures for refusing to eat swine's flesh at the command of Antiochos Epiphanes, but no mention is made of any connection on their part with the Maccabæan family. Moreover Eleazar, who in the legend is further associated with them as their teacher, is described in the apocryphal work above quoted merely as an ancient scribe, who suffered the same fate for a similar act of disobedience.

¹ A Damasco usque ad tria millia est quidam locus in montibus situs, et ibi ecclesia beatæ Mariæ in rupe ædificata, in qua sunt duodecim moniales virgines et octo monachi. Hic locus Sardania vocatur. In hac ecclesiâ est tabula lignea ad mensuram unius ulnæ longa, et etiam lata ad dimidium. In hac tabulâ est depicta imago beatæ Virginis et super lignum incurvata et deflexa, de qua fluit oleum odoriferum super oleum balsami, quo liniti a variis languoribus sunt sanati, et illud oleum nunquam minuitur, quantumque inde accipitur. Oleum hoc a religioso servatur, et pro quâcumque re accipitur cum devotione et mente sincerâ pro honore beatæ Virginis cum missarum solemnitate ibi auditâ, indubitantur illud impetratur. Ad hunc locum in assumptione beatæ Mariæ Virginis et nativitate omnes Saraceni illius provinciæ causâ orandi confluunt, et sua cerimonialia ibi offerunt. Hæc tabula in Constanti-nopoli civitate facta fuit et depicta, et a quodam patriarcha in Jerusalem

et Jacobi de
Vitriaco,
sec. 4.
Hist. Orient.,
Martene, tom.
iii., col. 270.

Amadi, p. 292. the Abbess Echive de Bouillon, probably on the capture of Tortosa by Melec-el-Aschraf in 1291.¹ The portrait is described as being painted in relief upon a tablet of wood an ell in length and half an ell in breadth. It is said to have distilled a fragrant oil most efficacious in the cure of various disorders, the supply of which, marvellous to relate, never failed, however great the demand for it. The spot was much frequented by pilgrims before its removal from Syria, and even Moslems are asserted to have held it in the utmost respect, and to have made offerings to it on the festivals of the Assumption and the Nativity.

delata. Hanc tabulam quædam abbatissa loci prædicti petivit, et impetravit, et secum tulit.

¹ In primo dì de Zugno (*i.e.*, 1308), dì de Pentecoste, hanno mutato habito le monache Carpitane de Antiochia, per mandato della corte de Roma; il che hanno procurato et ottenuto per mezo de fra Bartholomio de Punia del ordine di Predicatori, et de narassarea bianca che portavano con un traverso negro con li zapperoni in la testa, hanno posto un sorbelizo negro et vesta negra, et furon chiamate, dalhora inanzi, le monache della Nostra Donna de Tortosa. et non più Carpitane. Et questo, per la immagine della Nostra Donna che fo portata da Tortosa, per le procuration de Soura Esciva de Bolion, che fo abbadesa in ditto monastero; per la qual figura vegnivano molte helemosine in ditta chiesa, et il Papa haveva concesso assai indulgentie a tutti quelli che porgevano helemosina a ditte monache et che il facesse bene.

CHAPTER X.

THE LATIN CHURCH.

NO account of the ecclesiastical history of Cyprus can be regarded as complete which does not make some mention of that alien communion whose name still recalls to the Orthodox memories of past spiritual tyrannies.

The present chapter will deal, therefore, with all that is known concerning the Latin Church, while in the next lists will be given, so far as is possible, of the various occupants of the Sees into which the island was divided by its new masters.

Latin Christians were no strangers to Cyprus even before its subjugation by the Westerns. From its proximity to Palestine it lay in the track of the pilgrims, many of whom on their journeys to and from the holy places must have become acquainted with its shores. Among others, Willibald, who travelled to the East in A.D. 722, has recorded his arrival at Paphos and Salamis. Sæwulf, too, an Anglo-Saxon merchant, whose wanderings led him thither nearly four centuries later, A.D. 1102, mentions that he also visited the former of these towns. Nor were Latin ecclesiastics unknown to its inhabitants even before their introduction as the dominant clergy. For instance, Vinisauf informs us that at the marriage of his hero, Richard, with Berengaria of Navarre, in the captured city of Limozin (Amathus), the nuptial ceremony was performed by the Archbishop of York, assisted by the Bishops of Evreux and Bamberia. Moreover a deed¹ of Amaury de Lusignan (29th September, 1195), second Latin Seigneur of Cyprus,² conferring an estate in Nikosia

Early Travels
in Palestine,
pp. 14, 34
(Bohn's Anti-
quarian Lib-
rary).

Vinisauf, lib.
ii., cap. 35.

Hist. de Chyp.
iii., p. 538.
Cf. Rohricht,
Regesta Regni
Hierosol., p.
133, No. 723.

¹ Ego Aymericus de Lizinaco, Dei gratia, dominus Cipri, consensu et voluntate uxoris mee Eschive, dono et imperpetuum concedo habendam tibi, Petro, abbati Dominici Templi, et canonicis ejusdem, tuisque similiter successoribus, quandam curtem in Nicosia, infra quam est constructa capella beate Marie, et unam prestiam quam dominus Guido rex, bone memorie, frater meus, edificavit, etc.

² Amaury at this period had not assumed the title of King of Cyprus, which was bestowed upon him in 1196 by the Emperor Henry VI. Guy was never King of Cyprus, only lord (dominus). The title king is applied to him in virtue of his having occupied the throne of Jerusalem.

Hist. de Chyp.,
III., p. 606.

Lusignan, p.
31 (a).

Loredano, lib.
I., p. 33.

Le Quien, O. C.,
III., 1201-1202.

upon the abbot and canons of the Temple, proves that there was already within that town a chapel dedicated to the Blessed Virgin, while the Bull of Celestine III.¹ (3rd January, 1197) further makes it evident that a chapter of canons existed there prior to the creation of the Latin Sees. In that part of his history wherein he discusses the introduction of the Latin clergy Lusignan informs us that, though ecclesiastics of that communion passed into Cyprus with Guy, neither he nor his immediate successor, Amaury, through being engaged in the defence of their co-religionists in Syria, had time for the proper settlement of the new hierarchy. This he represents, and here he is followed by Loredano, as being effected by Alix, wife of Hugues I., who succeeded to the throne of Cyprus in A.D. 1205. He, like his predecessors, being very busy with warlike operations in the Holy Land, entrusted the government of the island to his consort. Alix, observing that all the dioceses were held by Greek prelates, who in consequence exercised spiritual jurisdiction over the Latin Court and nobility, petitioned Innocent III. in the Lateran Council to abolish this state of things. Among other changes she requested the transference of the archbishopric from Famagusta to Nikosia and its bestowal upon a Latin, together with the reduction of the Sees from fourteen to four.² Le Quien, who notices this account, argues from the frequent mention of the Archbishop of Nikosia before the year 1215 that this change took place even earlier than represented by Lusignan, probably at the very commencement of the Latin kingdom, and either under Guy or his brother Amaury, though he admits

¹ The chapter of Nikosia is stated in the Bull of Celestine to have elected the first Archbishop of the See: "Ceterum Nicosiense capitulum, ad celebrandam electionem archiepiscopi canonice procedentes, eundem cancellarium (*i.e.*, Alanum) in ipsorum archiepiscopum, voto unanimi, postularunt," etc.

² Il clero Latino andò in Cipro insieme con il Re Guido, et altri Nobili — Ma essendo Guido Re et il Re Almerico intesi di sollecitare, et aiutare li poveri Christiani in Hierusalem, che quasi continuamente combatteano, perciò non poteano rassettare il Clero Latino come si dovea: ma circa li anni del nostro Signore 1212 il Re Ugo pigliato il Regno di Cipro, et essendo esso occupato in Hierusalem, mandò sua moglie in Cipro à governar' quel Regno — Andò in Cipro la Regina, et vedendo che la città di Nicosia era fatta città, residentia Regale per esser grande più delle altre città, et di più buon' aere Famagosta, per esser' destrutta Salamina, tenea l' Arcivescovato, il quale era greco: dipoi vedendo le altre città tutte haver' li loro Vescovi greci, et essa, et tutta la Corte, et Nobili essere Latini: giudicorno non essere ben fatto, che li Greci governassero quelli che erano Latini. Onde essa Regina scrisse al sommo Pontefice Innocentio III. nel Concilio Lateranense di traslatare l' Arcivescovato da Famagosta in Nicosia, et investirlo alli Latini: et così Famagosta, et nelle altre città, quale dovesse restringere; Però lo supplicava che li detti Vescovati, ch' erano quattordici, ne facessero 4.

that it may only have been confirmed in the Lateran Council. The first part of his opinion has since been singularly verified by the discovery in the Cartulary of Sta. Sophia of a copy of the Bull issued by Celestine III. on 20th February, 1196. This document explains at length the motives and steps which led to the establishment of the Western Church. It would seem that the person actually responsible for its introduction was Amaury, who soon after his accession sent the Archdeacon of Laodicea to Rome for that purpose. The Pope, quick to avail himself of this fresh opportunity for still further increasing the power and influence of the Holy See at the expense of its hated rival, lent a ready ear to the proposal. After commending the zeal of his petitioner, who professed to be actuated solely by the desire to lead his schismatic subjects back to the Roman fold, Celestine announces that he had delegated full powers in all matters connected with the establishment and endowment of the Catholic Church to two commissioners, whose decisions he is prepared to accept as final. One of these was the envoy already named,

Cart. de S.
Sophie, No 2.
H. de Chyp.,
iii., 599-600.
H. de Chyp.,
iii., 604.

Cart. de S.
Sophie, No 1.
H. de Chyp.,
iii., p. 605.

¹ The Bull of 13th December, 1196, the Charter of the Latin Church in Cyprus, bore the following signatures:—

Celestinus, Catholice ecclesie episcopus.
Octavianus, Hostiensis et Veletrensis episcopus.
Petrus, Portuensis et S. Rufine episcopus.
Melior, Sanctorum Johannis et Pauli presbiter cardinalis, tituli Pamachi.
Jordanus, sancte Pudentiane, tituli Pastoris, presbiter cardinalis.
Johannes, tituli Clementis, sancti² Intluensis et Tuscanensis episcopus.
Guido, sancte Marie Transtiberin, tituli Calisti, presbiter cardinalis.
Hugo, presbiter cardinalis sancti Martini, tituli Equicii.
Johannes, tituli sancti Stephani in Celio monte presbiter cardinalis.
Soffredus, tituli sancte Praxedis presbiter cardinalis.
Johannes, tituli sancte Prisce presbiter cardinalis.
Gracianus, sanctorum Cosme et Damiani diaconus cardinalis.
Berrardus, sancti Adriani diaconus cardinalis.
Gregorius, sancte Marie in Portu diaconus cardinalis.
Gregorius, sancte Marie in Aquiro diaconus cardinalis.
Gregorius, sancti Georgii ad velum aureum diaconus cardinalis.
Nicola, sancte Marie in Cosmidin diaconus cardinalis.
Bobo, sancti Theodori diaconus cardinalis—and ended thus—

“Datum Laterani, per manum Censii, sancte Lucie in Orthea diaconi cardinalis, domini pape camerarii, idus Decembris, indictione xv. Incarnationis Dominice anno MCXCVI^o pontificatus vero domini Celestini pape in anno sexto.

² The MS. is defective here. The same cardinal has signed other Bulls as follows: “Ego Johannes episcopus Tuscanensis et Viterbiensis, S. Clementis presbyter cardinalis, subscripsi”—and “Ego Johannes, tituli sancti Clementis cardinalis, Tuscanensis episcopus, subscripsi”.

while the other was the Chancellor of Cyprus, Alain, Archdeacon of Lydda.¹

Amadi, p. 85.
Fl. Bonastron,
p. 82.

As the result of their labours four Sees were erected. The first in order and importance was the archdiocese of Nikosia, which extended over the whole centre of the island, comprising within its limits the Greek bishoprics of Levkosia, Trimythos, Kition, Lapithos, Kyrenia, Chytri, Soli and Tamassos. The remaining three, all of which were dependent on Nikosia, come as follows in the order of their precedence:—

1. Paphos, which included within its boundaries the Orthodox bishoprics of Paphos and Arsinoë, comprised the whole western part of the island.

2. Limassol, which contained the native Sees of Kurion and Amathus, was bounded on the west by the diocese of Paphos, while on the north and east it was conterminous with the archdiocese.

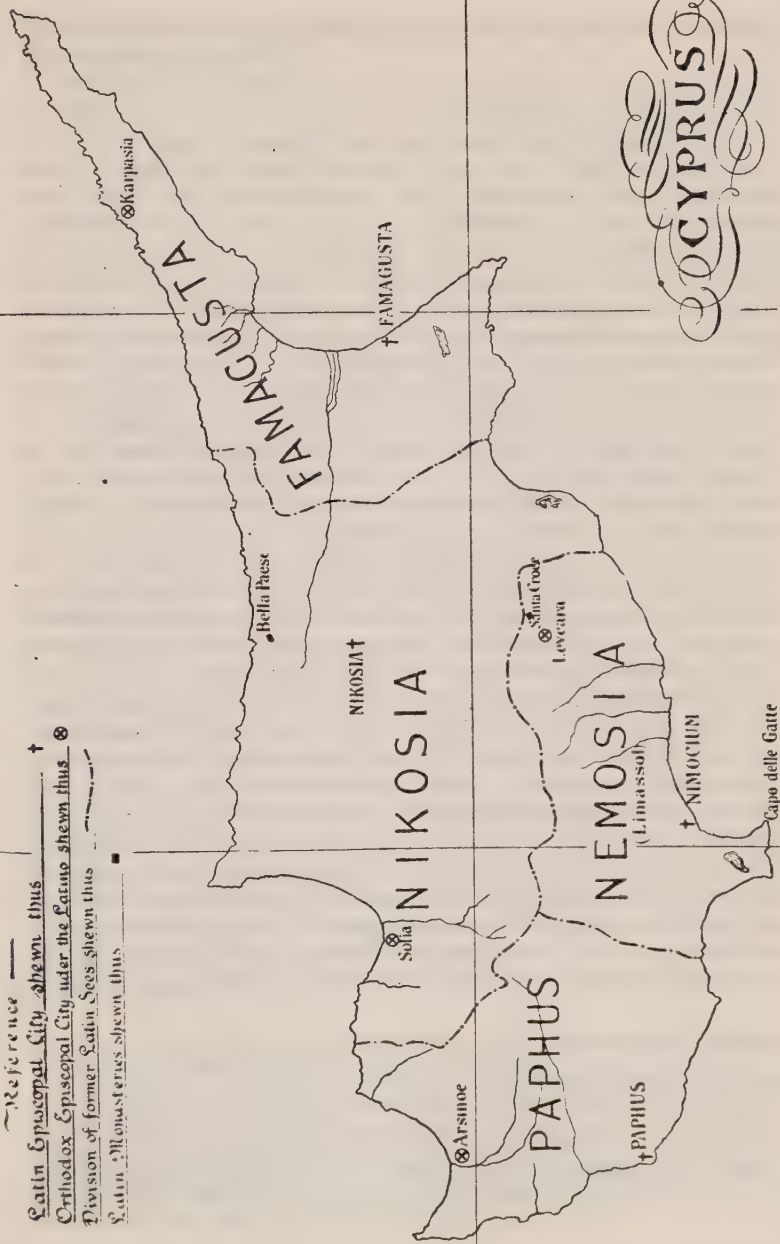
3. Famagusta,² which was almost identical with the ancient

¹ Dominus ac redemptor noster qui, quando vult et quomodo vult, inspirat de omnibus et disponit, dignatus est insulam Cypri, que a longis retro temporibus a magistra Sedis Apostolice facta fuerat aliena (!), ad ecclesie Romane gremium, que, dispositione divina, mater cunctarum esse dinoscitur generalis, nostris temporibus revocare, inspirans charissimo in Christo filio nostro A(ymerico) illustri rege Cypri, ut a nobis, penes quem, licet immeritis, plenitudo residet potestatis, nuncio et litteris postularet quod in eadem insula una ecclesia que esset metropolis et tres sedes episcopales, de Sedis Apostolice auctoritate statuerentur; quibus ipse se dotes assignaturum proposuit competentes et in eisdem tales instituerentur prelati, qui populum Domini verbo salutis pascere et predicatione assidua edocerent. Cujus utique pium in Domino propositum commendantes, de comuni fratrum nostrorum consilio, ejus petitioni annuimus, et A(lano), tunc cancellario prefati regis, nunc Nicosiensi archiepiscopo, et tibi, frater Paphensis episcopo, tunc archidiacone Laudicensis, in ipsa insula legationis officium exercentibus, plenam vobis secundum Deum ordinandi ecclesias et accipiendi dotes a predicto rege eisdem ecclesiis assignandas tribuimus potestatem.

Hist. de Chyp.,
II., p. 498.

² The inhabitants of Famagusta, shortly after the establishment of Venetian rule, requested the home government to sanction the union of the See of Limassol with that of Famagusta on account of the poverty of the two towns. They asserted that the first was a mere village, where the presence of a Latin bishop was of no possible advantage, while the Bishop of Famagusta was unable to reside in his cathedral town since the stoppage of the annuity, which he used to receive from Genoa, while that Republic was in occupation (A.D. 1373-A.D. 1464). In consequence of his enforced absence both monasteries and churches were represented as falling into ruins. The remedy suggested for this state of things was one only too readily adopted by Latin Christians in Cyprus, viz., the confiscation of the property of such of the Orthodox monasteries as had been sold to laymen, since, being ignorant persons and without any zeal for religion, they did not trouble themselves to keep up these establishments. In reply the Doge Barbarigo (2nd August, 1491) reminded the petitioners of the difficulty the Sovereign Pontiff would experience in uniting ancient Sees, which had formerly been separate, on account of the loss the Papal treasury

Reference —
 Latin Episcopal City shown thus †
 Orthodox Episcopal City under the Latin shown thus ⊗
 Division of former Latin Sees shown thus —
 Latin Monasteries shown thus ■



CYPRUS

This map represents the extent of the four Latin dioceses, into which the island was divided during the Latin Supremacy.

Sees of Salamis and Karpasos, was situated in the north-eastern district of the island.

Not only did the Church owe its inception to the royal initiative, but it also looked to the occupant of the throne for the time being to protect and maintain those rights and privileges, which had been bestowed upon it. This was the first duty which the new sovereign at his accession was pledged to perform, as we learn from a description of the ceremonies observed upon such an occasion. On the day appointed for his coronation the candidate, vested in the surplice of a deacon, proceeded to the western entrance of the cathedral, where he knelt upon the threshold, surrounded by the great officers of state. There he was met by the Archbishop, or bishop, whose duty it was to perform the ceremony, attended by his clergy. After the officiating prelate had recited certain prayers over the head of the candidate, the latter stood up and, with his hands upon the Gospels, made oath as follows: "I . . . who by Divine providence am about to be crowned King of Cyprus, promise you, my lord . . . Archbishop of Cyprus and your successors, in the presence of Almighty God and of all the clergy, prelates and barons, who are here assembled, that from this time forward I will be your faithful protector and the defender of your person against all comers in the realm of Cyprus. The possessions and privileges of our holy Church and of all the Churches appertaining to it, the possessions and privileges, I mean, of which they were in the enjoyment in the time of the kings of blessed memory, my predecessors, and those which they may hereafter lawfully acquire in my time, I will maintain and defend. The canons and ancient privileges and the divine laws, with their decrees, and the ancient customs of the franchises I will observe, and I will maintain the persons of ecclesiastics in their exemptions. To widows and orphans I will render justice. The privileges granted by the royal benefactors, my predecessors, and the assizes and customs of the realm I will observe and protect. I will uphold the Christian population of the realm in their rights and justice, as

Fl. Boustron,
p. 282.

would suffer from the diminution of the annates, and declined to prefer a request which would in consequence be most certainly refused.

Nicole le Huen, who visited the island in 1487, speaks of the desolation and ruin which seem to have everywhere befallen the Latin dioceses: "Très nobles esglises y eut (Baffa) le temps passés—comme il appert en la désolation—Limesson est une aultre cité ou avoit belles esglises. Encores là est l'evesque avecques deux chanoines. Outreplus est Salins, qui se disoit Piscopie, ou mieulx Cypre, dont l'isle print le nom, et de present ny a maison fors esglise Saint Ladre mal acoutrée & une begude seule."

a Christian king should do in his realm. And all the aforesaid things I will faithfully observe, so help me God and His Holy Gospels."

Not long after the establishment of the Latin hierarchy in the island a dispute arose on a subject which, together with the kindred question of investiture, had already greatly disturbed Western Christendom. At this period the election of the bishops was almost entirely in the hands of the cathedral chapters. In the primitive Church the laity, as is well known, had always possessed a voice in the choice of the chief pastors. But, when the bishops acquired increased influence, the emperors, within whose dominions the dioceses mostly lay, had assumed to themselves the sole right of their appointment. While in the East they seem to have seldom exercised this prerogative, except in the case of certain important cities with which they were brought into more immediate contact, in the West their German successors were more tenacious of this privilege. This doubtless was caused by the different constitution of society in the two empires—the feudal system in the Western rendering the bishops, through the territorial possessions of their Sees, great temporal as well as spiritual chiefs. The interference of the secular power led in course of time to such grave abuses that Gregory VII. strenuously exerted himself for its abolition. But the practice did not cease until the pontificate of Calixtus II., when by the Concordat of Worms (A.D. 1122) the Emperor Henry V. agreed to allow complete freedom of election throughout the empire. In many of the countries not subject to him, however, the sovereigns continued, as before, to exercise this prerogative. The Bull of 1196 (13th December), by which Celestine III. confirmed the archdiocese of Nikosia in its rights, prerogatives and possessions, directed that the election to the metropolitan See should be conducted by the canons of the diocese in conjunction with the suffragan bishops.¹ But no reference was made to any participation in the matter by the civil power. Notwithstanding this omission it had been the custom² from the very first for the

Cart. de S.
Sophie, No 8.
(H. de Chyp.,
iii., p. 603.)

Innocent III.,
Epist., tom. ii.,
lib. xv.,
epist. 206.

¹ Obeunte vero te (*i.e.*, Alano), nunc ejusdem loci archiepiscopo, vel tuorum quolibet successorum, nullus ibi qualibet subreptionis astutia seu violentia preponatur, nisi quem canonici ipsius loci cum sufraganeorum consilio canonice providerint eligendum."

² This custom is referred to in Innocent's letter to the chapter: "Sane, sicut accepimus ex litteris venerabilis fratris nostri Patriarchæ Ierosolymitani apostolicæ sedis Legati, cum tractaretis de præficiendo vobis aliquo in pastorem, in duos unanimiter convenistis, carissimo in Christo filio nostro illustri Regi Cypri

chapters of the respective dioceses to submit to the King the names of two candidates, and to elect the one most agreeable to him. Such an arrangement was calculated, sooner or later, to precipitate a conflict between the royal and ecclesiastical jurisdictions. But the immediate cause of the inevitable contest was furnished by the election of Durand to the See in 1211. Immediately after his accession, request was made as usual to Innocent III. that the appointment might be confirmed. The Pope had about the same time received intelligence of certain grave charges, which had been brought against the newly-elected Archbishop by the ex-Regent of Cyprus, Gautier de Montbéliard, brother-in-law of Hugues I. Durand denied the truth of the accusation, asserting that it had been fabricated by his accuser merely to gratify his spite against the King. The Pope hesitated in consequence to ratify the election, though he assigned as his reason for not doing so the presence of only one of the electors at the Pontifical Court, whereby the Holy See was unable to obtain satisfactory particulars concerning it. To obviate the dangers and fatigues of a second journey to Rome, Innocent directed Albert (30th December, 1211), Patriarch of Jerusalem, to inquire carefully into all the circumstances of the case. If within a month after the announcement of the intended examination any canonical impediment should be alleged against the elect, he was to investigate it and decide as to its validity. If, however, none was forthcoming, or the accused established his innocence, the Legate was to proceed with the consecration and bestow upon him the pall, which had been forwarded for the purpose. Though the innocence of Durand was fully proved, Albert all the same pronounced the election void on account of the royal interference. This action on the part of the Patriarch naturally drew from the King a vigorous letter of remonstrance, which the Archdeacon of Famagusta was charged to present on his behalf to the Pope. Hugues complained that the election, though conducted strictly in accordance with precedent, had been set aside by the Patriarch solely at the dictates of his own caprice. The challenge thus thrown down was promptly accepted by the haughty Pontiff. In that lofty strain, in which he was wont to uphold the most extravagant claims of the Papacy,

Innocent III.
Epist., tom.
lib. xiv.,
epist. 134.

Innocent III.,
Epist., tom.
II., lib. xv.
epist. 204.

primitus nominandos; ut quem ipse prius de illis duobus eligeret, præficeretis vobis in præsulem electione solenni".

This custom may have been borrowed from France, where the kings seem either to have nominated the bishops, or recommended their own candidate to the electors.

Hallam,
Middle Ages,
c. vii.

Innocent informs the King that a little cool reflection would have taught him the propriety of the decision, against which he was so unjustly inveighing. He declares that Hugues, not content with the domain of Cæsar, was laying sacrilegious hands upon what belonged to God, and by interfering with its freedom of election most ungratefully endeavouring to enslave that very Church which through baptism had brought him from the bondage of mortal sin into the full liberty of salvation.¹ He asserts that if freedom of choice on the part of the contracting parties was necessary for the validity of earthly marriages, it was absurd that the union of a Church with its chief pastor should depend upon the will of another, or require the sanction of an authority other than its own. The King's plea in justification of the usurpation that it had been practised by several of his predecessors and had been hitherto invariably observed, formed no valid excuse, as the antiquity of an abuse did not render it less reprehensible, but rather more so. After threatening him with dire spiritual terrors in case of a persistence in this demand, the Pope concludes by requesting and admonishing him to allow the chapter to elect without any hindrance from him a suitable person to act as their spiritual father and bishop, since it was in no way derogatory to his royal dignity to respect the rights of the King of kings. Who, while placing him at the head of secular matters in the realm of Cyprus, had expressly reserved its ecclesiastical concerns to Himself. At the same time he addressed another letter (15th January, 1213) to the offending chapter, severely censuring the members for their subserviency to the royal will, and informing them that, though they deserved punishment for their complaisance, he pitied them instead. He ordered them to reassemble and elect another diocesan and to report the result, when they had done so, to the Patriarch, the Archbishop of Cæsarea and the Bishop of Acre, who would decide as to its validity. As the documents recording the issues of this dispute are no longer extant, it is impossible to say whether Hugues deferred to the Pontiff's demands, or whether Durand was re-elected, or ever again offered himself as a candidate. The successors of Hugues at any rate did not hesitate, as is known,

Innocent III.,
Epist., tom.
ii., lib. xv.,
epist. 206.

¹ Quia dum non contentus iis quæ Cæsaris esse debent, ad ea quæ Dei sunt manus extendis, actionem contra libertatem Ecclesiæ intentando, de calumnia te reum exhibes apud Deum, super ingratitude nihilominus reconventum, eo quod Ecclesiam, quæ te per sacramentum baptismi, solutis vinculis servitutis, quibus morti peccati tenebaris astrictus, in libertatem salutis eripuit, et regeneravit ad vitam, in duram et asperam redigere niteris servitutem, etc.

to exercise their power of nomination. The question, indeed, was only finally set at rest by a species of compromise towards the close of the Venetian occupation. At the repeated requests of the Republic Pius IV., in 1560, granted it the privilege of nominating four candidates, whenever a vacancy occurred in the archdiocese, one of whom he undertook to appoint.¹

The Bull of 13th December, 1196, contained special provisions against any encroachments upon the authority and jurisdiction of the Archbishop.² The acquisition of hereditary rights in cemeteries and benefices was strictly prohibited under pain of ecclesiastical censure. Members of the monastic Orders were forbidden, without the express permission of the Pope, to act as priests or chaplains, or to hold prebends in the province, which were to be strictly reserved for the secular clergy. As incumbents had only a life interest in their preferments, which really belonged to the See, they were forbidden to alienate, or let on lease, the estates attaching to them, without the knowledge and consent of the Archbishop for the time being. Failure to observe this rule rendered all such proceedings null and void. Persons placed under any ecclesiastical disability by the Archbishop were not to be restored to Church privileges without his knowledge and sanction, except in urgent cases where it might be found impossible to secure his attendance. The penalty in such cases might be remitted without his permission, after the prescribed penance had been observed. Except in the case of the Popes, whose rights were fully secured by the Bull, no one was to be allowed to erect within the confines of the diocese any church or oratory without his consent. It was strictly forbidden, too, to lay violent hands upon the property of the See, or to retain it when so seized, or in any way to disturb the peace of the diocese. Any one knowingly contravening these regulations, whether cleric or layman, was after two or three admonitions, unless he purged his offence with a suitable penance, to be deprived of his office and dignity, as well as refused all participation in the Holy Sacrament and to be reserved for the divine vengeance at the final Judgment.

The Archbishop, as the head of the Latin Communion in the

¹ Nota, che l' anno del 1560 l' Arcivescovato di Nicosia ò di Cipro da Papa Pio 4, fu fatto juspatronato della Signoria di Venetia, con questa conditione, che li Venetiani debbano eleggere 4, et il Papa confermare qual li piace di quelli quattro.

² Piece No. 9 of the Cartulary contains the confirmation of this Bull by Innocent III. which bears date 1st February, 1201.

Lusignan, p. 34 (27).
Raynaldi,
ad ann. 1560.
No. 51.

Cart. de S.
Sophie, No 3
(B. de Chyp.,
iii., p. 663).

island, was from the very first the recipient of numerous tokens of Papal regard. As a mark of special favour, and at the urgent request of the chapter of Nikosia, the pall was conferred upon Alain and his successors, with instructions to wear it upon certain specified occasions.¹ This coveted distinction, as we learn from a Bull dated 3rd January, 1197, was conveyed to him by the hands of his fellow-commissioner, the Bishop of Paphos, with whom were associated two canons of the metropolitan chapter.² Permission was also given for the cross to be displayed before him when on visitation in his own diocese, or in those of his suffragans.³ He was further created a Legatus natus and empowered, when within his own province, to wear the same garb as the cardinals, with the exception of the red hat and certain other insignia.⁴ By a Bull dated at Lyons 30th July, 1245, Innocent IV. bestowed upon the then Archbishop, Eustorge d'Auvergne, for five years, in recognition of the zeal and devo-

Cart. de S.
Sophie, No 1
(H. de Chyp.,
III., p. 606).

Ibid., III., p.
603.
Lusignan, p.
32 (b)

Cart. de S.
Sophie, No 18
(H. de Chyp.,
III., p. 643).
Lusignan, p.
32. (a)

Cart. de S.
Sophie, No 8
(H. de Chyp.,
III., p. 602).

¹ In the Bull of 13th December, 1196, the occasions upon which it was to be worn were designated as follows: "In Nativitate Domini, in festivitate prothomartiris Stephani, Circumcisione Domini, Epiphania, Ypopanti, dominica in Ramispalmarum, Cena Domini, Sabbato Sancto, Pascha, secunda feria post Pascha, Ascensione, Pentecoste, in natalicio beati Johannis Baptiste, tribus festivitatibus beate Marie, commemoratione Omnium Sanctorum, solemnitatibus omnium apostolorum, dedicationibus ecclesiarum, consecrationibus episcoporum, et ordinationibus clericorum, ecclesie tue principalibus festivitatibus et anniversario tue consecrationis die".

² Et quia idem Nicosiense capitulum pallem ab Apostolica sede jamdicto archiepiscopo Nicosiensi concedi pariter et transmitti humiliter postularunt, ipsorum petitionibus inclinati, pallem per te, frater Paphensis episcopo, principaliter, secundario vero per dilectos filios nostros Leonardum et Radulphum, canonicos Nicosienses, eidem archiepiscopo duximus transmittendum.

The pall is the peculiar mark of primates, metropolitans, archbishops, and a few privileged bishops, and is worn by them at councils, ordinations, and on certain occasions in church. It is made of wool shorn from lambs which are blessed on St. Agnes' Day, and receives the papal benediction on the Feast of SS. Peter and Paul. It is a circular scarf worn like a collar round the neck, and having two ends fastened over the chasuble by three gold pins fixed on the left shoulder, the breast, and back.

³ "Porro crucem, vexillum scilicet Dominicum, per tuam diocesem et episcopatus superius nominatos (videlicet Paphensem, Limichoniensem et Famaugustanum) ante te deferendi licentiam impertimur."

Walcott.
Sacred Archae-
ology, p. 195.

After the ninth century legates apostolic were permitted to enjoy this distinction, and in the twelfth century it was extended to metropolitans who had received the pall, but in the thirteenth century it became common to all archbishops.

⁴ "Et di più vuole, che sia legato nato; et però l' arcivescovo di Cipro, quando è alla residentia, vā vestito tutto di rosso come li Cardinali in ogni cosa, fuori solo, che nel capello rosso et altri privilegii."

Lusignan, Corona Terza, p. 157 (b). L'arcivescovo di Nicosia, legato nato, andava tutto vestito da Cardinale fuori ch' el capello.

tion which he had displayed towards his person and Church, the singular privilege of exemption from excommunication, interdict, or suspension by any legate or his deputy, without the express sanction of the Pope. That this privilege was not likely to be very scrupulously regarded by the Papal Legates, the history of their doings elsewhere in the East might well lead us to suppose. But the fact that it was found necessary to repeat it so soon as 1249 (26th February), in consequence of the complaints made by the same Archbishop of the conduct of certain agents of the Holy See, strengthens our suspicions. It was subsequently renewed by Innocent in 1250 and 1251, the Bulls of confirmation being addressed to the Abbot of Lapais, who was directed to visit all offenders with ecclesiastical censure.

Cart. de S.
Sophie, No 19
(Docs. Nouv.,
p. 315).

Cart. de S.
Sophie, No 21,
22 (H. de
Chyp.,
iii., p. 645,
No 3).

Cf. Cart. de S.
Sophie, No 23
(Docs. Nouv.,
p. 316).

Cart. de S.
Sophie, No 92
(Docs. Nouv.,
p. 349).

Another instance of the vexatious interference to which the island primates were liable occurs before the close of this same century. In a Bull dated 26th April, 1291, Nicolas IV. informs the Patriarch of Jerusalem,¹ Raoul de Grandville, that Giovanni d'Ancona, the then occupant of the metropolitan See, had complained of certain irregularities committed with his connivance by his representative in Cyprus. Among other things he was accused of adjudicating in matters coming exclusively within the Archbishop's cognisance, though no appeal had been made to him, holding visitations in churches and localities within the city and diocese of Nikosia, and in various other ways usurping and weakening that prelate's jurisdiction. As a result of these irregularities his people had ceased to pay any respect to his admonitions or authority, so that whenever he instituted proceedings against them, without any, or on the most frivolous, pretext, they carried the case either to the Patriarch himself or to his representative. The Archbishop in consequence possessed no authority over his flock, besides suffering serious pecuniary

¹ The following passage from Guillaume de Tyr would seem to show that the Latin Patriarchs of Jerusalem exercised some sort of supervision over the Roman communion in the island: "Et fu coroné à roi Hugues de Lesignan le jor de Noel (A.D. 1267) par la main Guillaume patriarche de Jerusalem, qui estoit là alé por visiter les yglises et le roiaume de Chypre." But this supervision, whatever it might be, was denied by a subsequent occupant of the See of Nikosia, Vittore Marcello, who writes thus to Pope Sixtus IV. (23rd May, 1481) on the position occupied by his Church: "Adhuc noverit Beatitudo Vestra archiepiscopatum nostrum nunquam habuisse superiorem quempiam preter illam; nec invenietur unquam quod patriarchatus Hierosolimitani jurisdictionis Cypri archiepiscopum subditum habuit. Que quidem immunitas concessa fuit et a divo Silvestro et ab augusto Justiniano, nec non quibusdam conciliis." It will be observed that Marcello coolly transfers to his own communion privileges conferred upon the Orthodox rival, which it had dispossessed, privileges, too, with which it is hard to see what Pope Sylvester (I. ?) had to do.

Contin. G. de
Tyr. lib. xxvi.,
c. 12.

Documents
Nouveaux, p.
506.

losses through this disregard of his rights. When appealed to for redress the Patriarch had calmly permitted these abuses to continue unchecked. Moreover, with the object of still further annoying the unfortunate Archbishop, he had pressed the latter for repayment of a loan made to his predecessor, Archbishop Ranulphe, by Pierre, Bishop of Paphos, who had acted at that time as collector of the tithes in those parts. This demand was all the more unjust, as it was reported that the sum had not been expended on the diocese, but had found its way into the pocket of the Archdeacon of Nikosia, who is credited with having deceived Ranulphe and stolen this money from him with other things. Not content with this the Patriarch had even tried to extort an exorbitant sum as a procuration, while for a long time he had withheld the tithes of a certain village in the diocese of Nikosia, the property of the See of Jerusalem, to which the Archbishop was entitled, and which his predecessors in times past had been in the habit of receiving, as well as caused him and his people annoyance and distress by various other infringements of his rights. Nicolas accordingly charges Raoul, by the respect due to him and the Holy See, to restrain his agent from these illegal acts, as well as not to commit them himself, but to leave the Archbishop in undisturbed enjoyment of his prerogatives and privileges. He is further ordered to compensate the latter for the detention of the tithes and for the losses and injuries already caused, and to pay in future the tithes due from the said village. With regard to the money, of which Ranulphe is said to have been fraudulently deprived by the Archdeacon, if it be found not to have been expended on the diocese, he was not to unjustly compel the Archbishop to refund it. The Pope concludes by a stern reminder that he is prepared to adopt more stringent measures in the event of a continuance of the acts complained of.

From the first establishment of the Western Church in the island special care was taken to provide it with an adequate endowment, taken, as has been already seen, from the spoils of the Orthodox Communion. This consisted of two kinds of property, villages and tithes.¹ A recent historian of Cyprus,

De Mas Latrie,
H. de Chyp,
tom. I, p. 125.

Lusignan, p.
19 (a).

Cf. Kyprianos,
p. 81.

¹ Lusignan estimates the number of villages in the island when he wrote at 850, distributed between the royal domain, the nobles and the clergy. More than half fell to the portion of the first named, while the other two divided the remainder. His language, which is somewhat obscure from his imperfect knowledge of Italian, seems to imply that of the ecclesiastical villages the

whose views deservedly carry great weight, seems to question the reality of such wholesale robbery. He expresses the opinion that this endowment was chiefly derived from the public domain or from estates, whose owners had quitted the country, and partly from tithes. But his endeavours to minimise the harsh dealings of his Church towards its Greek rival are signally refuted by the testimony of the native chroniclers.¹ That this confiscation was not carried out in its entirety until some time after the creation of the Latin Sees is evident from the circumstance that the archdiocese at first only possessed two villages, with the tithes of certain districts,² as well as from positive

Machæra, p. 67.
Strambaldi, p. 11

Cart. de S. Sophie, No 8 (H. de Chyp., iii., p. 601).

Archbishop received half, while the Bishops of Paphos and Limassol each possessed three, and the Bishop of Famagusta two. Previous to his estimate, *i.e.*, towards the end of the fifteenth century, the number in possession of the Archbishop is known to have been nine, the names of which are given in the return, while the Bishop of Paphos is said to have held Marona with its adjacent hamlets (*prastii*), the Bishop of Limassol three villages, and the Bishop of Famagusta one, all unspecified:—

“Tutti questi 850 casali sono divisi, una parte et più della mittà sono della camera reale, et perciò si chiamano casali della reale; l' altra parte è divisa, una parte ha il clero, et li dimandano casali ecclesiastici; l' altra parte sono della nobiltà et si chiamano in greco cavalierissimi (*καβαλλερίσσιμα*), cioè di cavalieri.

“Delli casali ecclesiastici l' arcivescovo primo capo n' ha una parte, il Vescovo di Paffo n' ha tre, il vescovo di Limissò tre, il Vescovo di Famagosta n' ha dui.”

In his French version of the above Lusignan's language is clearer. He there informs us that, in addition to the tithes of all the villages belonging to the Crown and to the nobility, the Latin prelates possessed certain of these villages in the following proportion: the Archbishop, 14; the Bishop of Famagusta, 2; and the Bishops of Paphos and Limassol, 3 each. “L'autre partie de ces villages s'appellent ecclesiastiques, pourcequ'ils estoient subjects aux églises et Prélats—desquels l'Archevesque en avoit quatorze, l'Evesque de Famagoste deux, l'Evesque de Paphe trois, l'Evesque de Nemosie trois, outre les decimes de tous les autres villages, tant royaux que nobles.”

Lusignan.
Description,
etc., p. 37 (a).

¹ τὰ χωρία τὰ εἶχαν ἢ ἐπισκόποις τῶν Ῥωμαίων, ἔδωκάν τα τῶν Λατίνων. Τότε ὁ βασιλεὺς θωρῶντα τὴν στενὴν ζωὴν τοὺς ἀρχιερεῖς τῆς Κύπρου, ὅτι δὲν εἶχαν δέκατον τῆς ἐκκλησίας ἐσυγκατέβησαν καὶ ἔδωκάν τοὺς χωργία καὶ ἄλλα εἰσοδήματα τοῦ πασανοῦ κατὰ τοῦ ἐφάνην. Καὶ τοιοῦτους ἐσηκῶσαν τα οἱ ρηγάδες ἀπὲ τοὺς ἐπισκόπους διὰ ἀφορμαῖς, καὶ ὡς τὴν σήμερον ἔχουν τα καὶ χαρίζουν τα τοὺς καβαλλάριδες. Τὰ μείνιν εἰς τὸ χερίν τοὺς ἐπισκόπους τοὺς Ῥωμαίους ἐσηκῶσαν τα καὶ ἔδωκάν τα τοὺς Λατίνους.

“Et mandarvi quattro vescovi, li quali fossero pagati dalla decima che dovesse haver la chiesa; et così si osservò fin il presente. Et cominciorono a edificar chiese et corte di vescovi in Nicossia; et cominciorono Santa Sophia; et li fecero haver il loro viver et fecero et li statuti et le decime. Le havevano li episcopati greci et li casali; et furono levati et dati alli Latini. All' hora, vedendo il re il stretto viver delli Greci vescovi, detero a ciascun quelle jurisdictioni et casali secondo li parse; et le hanno fino il presente; et esse li donano alli clerici et alli cavalieri.”

² The property then bestowed upon the archdiocese is specified as follows in the Bull of 13th December, 1196: “Locum ipsum in quo prefata Nicosiensis

statements to the same effect.¹ Prudential reasons suggested its postponement until after the decease of the Orthodox prelates then in possession, so as to avoid the disturbances which its immediate adoption would otherwise have occasioned. If we may credit the testimony of Machara, this act of spoliation was directly due to Celestine III. When Amaury applied to the Holy See for permission to establish the Roman Church in his island dominions he refused to sanction the project, though

Machara, p.
67.
Strambaldi, p.
11.

ecclesia sita est, cum omnibus pertinentiis suis, dotem etiam ejusdem ecclesie, videlicet duo casalia a karissimo in Christo filio Aymerico, illustre rege Cypri, ipsi ecclesie data et assignata, scilicet Ornithia (Ornithi) et Ascendia (Affendia); decimas insuper istarum regionum Cypri que, ex constitutione Sedis Apostolice, ad ipsam Nicosiensem ecclesiam pertinent, Nicosie videlicet, cum pertinentiis suis, la Solie (Solia), la Thomasie (Tamasos ?), la Tremetossie (Trimethousia), le Quit (Kiti), la Quercherie (Kythraa), Cherin (Xeri), Lapiton (Lapithos), Melyas (Milia ?), Maratha, Syvorie (Sygouri), Cambi, Xindas (Sinta) et feodum, Briem (?) et Asquia (Aschia), et Pigui (Pighi) et Prastrove (Peristerona or Praston tou Sygouri) auctoritate apostolica tibi et tuis successoribus confirmamus.

H. de Chyp.,
iii., p. 502.

Towards the end of the fifteenth century, however, the landed property of the See comprised the following nine villages: 1. Afandia; 2. Mandia; 3. Ornithi; 4. Cavallari; 5. Livadi; 6. Schillaro; 7. Petrosicha; 8. Corcussa; 9. Tropiti.

Fl. Boustron,
p. 53.

¹ "L' arcivescovo et vescovi latini predetti hanno le decime di casali delle contrade predette divise di sopra, le qual decime non ebbero in tempo di questo Signor Guido, ma si della regina Alisia, madre et tutrice di re Henrico, perchè sino all' hora le havevano li Greci."

Lusignan, p.
31 (a).

"Onde il sommo Pontefice essaudi essa Regina (Alisia), et institui che fussero città Nicosia Arcivescovato, Famagosta, Paffo, et Limissò Vescovati; et che fussero Latini et Greci; ma li Latini havessero li Casali et le decime; et li Greci dalli loro Preti, et Diaconi un tanto si come era costume a gli altri Greci nelli altri luoghi; et le altre città li hanno spartite sotto à queste 4. Talche prima erano assai, et dipoi li hanno ristretti in 14, al tempo delli Duchi; et hora gli hanno molto ristretti in 4. Però mentre, che l' arcivescovo greco Simeone, et i vescovi altri greci viveano, che essi li godessero, ma dopo la loro morte che andassero come fu instituito," etc.

The straits, to which the Orthodox prelates were reduced by this unwarrantable act of plunder, may be learnt from what the local chroniclers have to say on the subject:—

Amadi, p. 86.

"La dretta intrada de li vescovi greci è ogni anno da cadaun prete et clerico parico bisanti uno, et da li francomati bisanti doi, et da ogni maridazo tol bisanti uno et doe galline."

Fl. Boustron,
p. 53.

"Hora, li Greci (i.e., vescovi) non hanno altra intrada che un' bisante all' anno da ogni prete, et da ogni zaffo parico, et doi bisanti dalli preti, et zaffi francomati, et da ogni maridazo un' bisante, et due galline, caduno vescovo da quelli della sua diocese."

Any lingering doubt there might be as to the reality of this wholesale confiscation must surely be dispelled on reading the language of Alexander's Bull regarding it:—

Raynald., ad
ann. 1260, sec.
39.

"Fuerunt ibi (i.e., Cyprus), ejectis exinde Græcorum sedibus, quatuor pontificales Latinorum sedes erectæ, quarum pontifices in decimis et aliis ecclesiæ iuribus, quæ Græci episcopi in eadem habuerant insula, successerunt".

approving of it, until a satisfactory provision had been first made for the support of the intruding clergy. It had been the original intention of the prince to maintain them by the payment of fixed stipends, but to this arrangement the Pope objected on the ground that it would render them too subservient to the royal pleasure, as well as offering no security against arbitrary conduct on the part of his successors. The robbery of the native Church was accordingly resolved on as affording the readiest and most satisfactory solution of the difficulty.

The Latin ecclesiastics, not content with the rich endowment they had acquired, chiefly at the expense of the Orthodox clergy, soon began to claim all the property which had ever been held by their Greek predecessors. Much of this had been incorporated in the royal domain, while other portions had been bestowed upon the Frankish adventurers, who had accompanied the first Lusignan princes to the island. These latter naturally offered a determined resistance to the attempts made by the rapacious clergy to deprive them of their possessions. Like their brethren of the newly-formed empire of Constantinople, they refused to pay the stipulated tithes to the Church as an evidence of their resentment. At length, through the good offices of Pelagius, Bishop of Albano, then Papal Legate in the East, an accommodation was arranged between the disputants. In a deed drawn up at Limassol in October, 1220, the Queen Regent Alix, in her own name and that of her son, Henri, then a minor, and with the consent of the lieges agreed to the following terms:—¹

Cart. de S.
Sophie, No 84
(H. de Chyp.
iii., p. 612).

1. The payment to the bishops, their successors, and Sees of the tithes of all property belonging to the Crown and its subjects,

¹ "Concessi et assignavi eidem domino archiepiscopo (Eustorgio) et episcopis et, per ipsos, successoribus suis et omnibus ecclesiis eorundem decimas integre de omnibus redditibus regni Cipri et predictorum baronum, militum et hominum ejusdem filii mei atque meorum, secundum usum et consuetudinem regni Jerosolimitani.

"Donavi nichilominus eidem chevagia et dimos que debebantur michi et eidem filio meo a rusticis archiepiscopi et episcoporum Cipri et ecclesiarum suarum.

"Super possessionibus autem et terris seu locis que tempore Grecorum habuerunt ecclesie et abbacie et monasteria Grecorum in Cipro, idem archiepiscopus et episcopi memorati, vel successores eorum, vel eorundem ecclesie, vel aliquis pro ipsis, nullam mihi et eidem filio meo vel heredibus suis et meis et predictis baronibus, militibus et hominibus suis et meis questionem seu querelam aut controversiam in posterum movere debent; sed in pace et in omni quiete, ego et dictus filius meus et heredes sui et mei, barones, milites, et homines sui et mei in perpetuum, super predictis possessionibus, quieti et immunes erimus."

according to the usage and custom of the kingdom of Jerusalem, and

2. The renunciation by the Crown of the poll-tax and other feudal charges hitherto paid to it by the ecclesiastical serfs.

In return for these concessions the bishops promised for themselves, their successors and Sees, to raise no further questions as to the rights of the new proprietors in the former Church property, which they then held, but to leave them in undisturbed possession. To render the accord the more binding it was attested by some of the chief personages in the realm, among whom were Philippe d'Ibelin, Bailiff of the kingdom, his brother Jean, Sire de Beyrouth, and Gautier de Cesarée, the Constable, and ratified the following year (21st May, 1221) at Damietta by Pelagius himself. The evidence of contemporary records shows that this agreement received but scant attention from the Court and the nobility. Even so early as 1222 it had become necessary to devise fresh measures to allay the disputes which had again arisen. In consequence of the complaints received from the clergy Pelagius took advantage of his presence in Cyprus, while returning to Rome, to summon a second conference on the subject.¹ It met at Famagusta on 14th September of that year under his presidency, being attended also by the Masters of the two great Military Orders, when the compact previously concluded at Limassol was renewed and solemnly reaffirmed by the Legate. This convention subsequently received the recognition of Honorius III. on 21st January, 1223. The new Pope, Gregory IX., had not been long installed when he, too, was compelled to attempt a settlement of this ever-recurring difficulty about the tithes.² On 4th August 1228 he addressed a letter to the Legate, Gérold, Patriarch of Jerusalem, informing him that the island hierarchy had once more complained of the disregard shown to this agreement, though the contracting parties had promised to respect it so soon as it had been approved by the Holy See. Notwithstanding that it had duly received the

Cart. de S.
Sophie, No 82
(H. de Chyp.,
iii., p. 612,
No 1).

Oliv. Scholast.
Eccard, tom.
ii., col. 1450.

Cart. de S.
Sophie, No 83
(H. de Chyp.,
iii., p. 619).

Hist. de
Chyp., ii., p.
45.

Cart. de S.
Sophie, No 100
(H. de Chyp.,
iii., p. 625).

¹ XLV. Anno gratiæ MCCXXII. Reversus est eodem tempore cum præfatis principibus Dominus Pelagius, Albanus episcopus, Apostolicæ sedis legatus.

² The encyclical addressed by the Legate, Pierre, Cardinal of St. Marcellus, to the bishops, chapters and clergy of Cyprus on 10th March 1223 concludes with the following significant passage: Si quis autem decimas que tributa sunt egentium animarum, et in utroque testamento ministris altaris reddi jubentur, indebite duxerit retinendas, aut eas quibus debet ecclesiis non exolverit sine fraude, statuatur quod canonicum fuerit contra eum, dicente Domino per prophetam: "Inferte omnem decimationem in horreum meum, ut sit cibus in domo mea" (Mal. iii., 10).

necessary confirmation, the young King, Henri I., and the lieges had, so the Pope affirms, declined to be bound by it, alleging the most frivolous reasons for their refusal. At one time their objection was founded on the fact that, in accordance with the custom of the Roman Church, the ratification preceded the terms of the compact in the Papal brief, while at another they found fault with its insertion at all. Regarding these exceptions as mere attempts at evasion, Gregory directs his representative to take steps for the immediate observance of the convention, and to threaten the recalcitrant with the censures of the Church. In consequence of the receipt of these instructions Gérold, as we learn from a document dated 19th July, 1231, summoned before him at Acre the agents of the two contending parties. In answer to repeated inquiries whether they would obey the Pope and observe the compact, the delinquents replied through their representatives that, as they did not consider themselves committed to it, since the Papal ratification did not bind them and was of no value, observance ought not to be required. On receiving this reply the Patriarch appointed a day for hearing the arguments, but before he could pronounce a decision the proctors of the court party lodged an appeal to the Holy See. This Gérold, on the advice of his assessors, refused to receive. After a thorough investigation of the case he rejected the prettexts put forward for non-observance as frivolous, and ordered the immediate execution of the agreement. That this action of the Legate did not finally settle the vexed question of the tithes is evident from the fact that a further attempt to do so was made the following year. In the autumn of 1232 (4th October), a court of arbitration, consisting of the Archbishops of Casarea and Nazareth, the Bishop of Lydda, and the Masters of the Temple and the Hospital, sat at Acre with the object of arriving at some permanent solution. Jean d'IBelin, Sire de Beyrouth, made himself responsible for the due observance of their award under a penalty of 2000 marks. Their decision was given as follows:—

(a) The King and his lieges, with the exception of those whose estates had since been confiscated, Queen Alix, and those who had faithfully observed the convention of Famagusta, were ordered to pay the Archbishop and his suffragans within five years from 1st October, 1232, for the time that had elapsed since its signing (*i.e.*, 14th September, 1222) to the middle of June 1231, the sum of 2000 marks by annual instalments of 400 marks in equal quarterly payments. The King was further to pay forthwith for

Cart. de S.
Sophie, No. 100
(H. de Chyp.,
iii., p. 631).

Cart. de S.
Sophie, No. 87
(H. de Chyp.,
iii., p. 633).

the period from the middle of June, 1231, to 1st October, 1232, the additional sum of 1000 silver besants, which was to be apportioned among all the four Sees. For the period elapsing from the date of the convention to the middle of June, 1231, after a careful computation had been made of all the property he had since acquired, he was to pay on it also within certain fixed limits, in addition to the 2000 marks. The nobles and others, who had sworn to observe the orders of the Church on the subject of the tithes, as well as those who had not so sworn, were to make this payment to the bishops on all their property from the middle of June, 1231, to the date of the convention according to the terms of their oath. This order applied to the King also, only in his case the liability was extended to 1st October, 1232.¹

(b) The strict observance of the convention for the future was most carefully enjoined. Upon the Archbishop and his See the King was furthermore directed to bestow absolutely the village of Mandia, with all appertaining to it, by a deed of gift according to the usages of the realm.

(c) The arbitrators, however, exempted the King and his fellow defaulters from all the other demands made upon them by the hierarchy in respect to the detention of the tithes. The

¹ *de Chyp.*,
I., p. 633.

¹ As the wording of this part of the award is somewhat obscure the original language, in which it is expressed, is here given:—

"Pronunciamus igitur, per arbitrium amicabiliter componentes, quod dictus rex, barones et alii homines regni Cipri, exceptis expulsis et exhereditatis de ipso regno, domina regina A(elide) matre ejusdem regis, et aliis qui prefatam compositionem ab initio servaverunt, solvant et solvere teneantur domino archiepiscopo Nicosiensi et suffraganeis suis pro tempore elapso a die compositionis prefate usque ad medietatem mensis Junii anni proxime preteriti duo milia marcharum argenti per terminos infra scriptos, scilicet per annos quinque a kalendis mensis Octobris presentis computandos, videlicet quolibet anno marchas cccc. id est de tribus mensibus in tres menses centum marchas: pro tempore vero elapso, a predicta medietate mensis Junii anni proximi preteriti usque ad kalendas Octobris anni presentis, idem rex pro se solvat et solvere teneatur incontinenti mille byzantios albos, inter omnes ecclesias dividendos: residuum vero ejusdem temporis, facta diligenter ratione de omnibus rebus et redditibus quos idem rex ab illo tempore citra recepit, solvat et solvere teneatur per terminos assignatos super prefatis duobus milibus marcharum argenti. Alii vero barones, milites et alii homines regni Cipri, qui juraverunt stare mandatis ecclesie pro decimis memoratis, domino archiepiscopo et suffraganeis suis solvant et solvere teneantur integre de omnibus secundum quod ipsi juraverunt a tempore medietatis mensis Junii proximi preteriti in antea: et hoc idem alii qui non juraverunt facere teneantur. Rex autem, a presentis kalendis Octobris in antea, solvat et solvere teneatur integre de omnibus secundum tenorem compositionis sepius memorate et privilegiorum dictorum archiepiscopi et regine.

better to ensure the observance of the terms of the present award there was to be an interchange of documents between the two contracting parties, bearing respectively the royal and archiepiscopal seals. The Archbishop was further directed to transmit Honorius' ratification of the convention to the King, who was to give him in exchange a copy attested with his seal and with the signatures of himself and his lieges. The ratification itself was to remain in the custody of the Masters of the two Military Orders, who were authorised to return it to the Archbishop in the event of the stipulated copy not reaching him by the 30th November following.

Notwithstanding these endeavours we find Gregory IX. informing the King and Queen on 17th November, 1237, that he had received fresh complaints from the bishops on the subject.¹ When ecclesiastical censures were pronounced against the offenders, instead of co-operating with the spiritual authorities, they, to the prejudice of their own dignity, had actually encouraged them by admitting them to their counsels, and by listening to their advice had postponed the settlement of the question. Accordingly, secure from punishment, the delinquents ceased not to defy the Church and to threaten other ecclesiastical rights also. The Pope complains of the practice followed by many landowners of replacing their Latin stewards by schismatic Greeks and Syrians for the express purpose of annoying and injuring the established religion and its adherents. He further condemns a device resorted to by the King and his lieges for increasing the revenues derived from their estates by mortgaging them to the Military Orders and other religious corporations exempt from the payment of tithes, whereby the Church suffered serious loss and the interests of the hierarchy were gravely prejudiced. The letter concludes with an earnest appeal to the sovereigns to correct these abuses by setting an example of punctuality in the payment of their ecclesiastical dues and by

Hist. de Chyp.,
iii., p. 641.
Ibid., ii., p. 61.
Raynald., ad
ann. 1237, No.
83.

¹ Raynaldi makes the following allusion to this letter: "Cumque res ecclesiastica non mediocre damnum non persolutis decimis in eo regno (Cypri) pateretur, eosdem monuit (regem et reginam) ut jura sua restituerent ecclesiis, atque in adigendis ad decimas persolvendas nobilibus curam studiumque collocarent."

The Pope addressed a Bull on the same subject and couched in similar language to the abbot and prior of the monastery of Lapais near Kyrenia. Unfortunately the title alone of it has been preserved. "In eundem modum abbati et priori Episcopie, Nicosiensis diocesis, usque: commendare. Quocirca monemus quatenus dictos regem et reginam ad id moneatis attentius ac inducere procuretis."

H. de Chyp.,
iii., p. 642.
No. 1.

Cart. de S.
Sophie, No. 96.

(H. de Chyp.,
iii., p. 652).

Cart. de S.
Sophie, No.
106.
(H. de Chyp.,
iii., p. 658).

Cart. de S.
Sophie, No.
129 (H. de
Chyp., iii.,
738).

Labbe,
Concil., tom.
xi. (2), col.
2381.

compelling others to do the same, as well as by entrusting their estates to such persons only as are willing to fulfil these obligations.¹ Though Henri appears to have remained deaf to these remonstrances, yet he must undoubtedly have felt towards the end of his life some qualms for the part he had played in this spoliation of the Church, as in his will he charges his executors to make compensation out of his effects for the wrongs he had committed. They, however, declined to carry out the testator's wishes on the plea that he himself had already done so during his lifetime. Alexander IV., on being apprised by the Archbishop of their refusal, instructs the Bishop and Archdeacon of Acre in a letter dated 14th May, 1255, to compel them under threat of ecclesiastical censure to make the desired reparation. The question again comes to the front in 1267, as we learn from a rescript of Guillaume, Patriarch of Jerusalem, dated at Limassol 30th January of that year. Having been consulted by the Bishop of Famagusta and certain officials of the diocese of Nikosia respecting the recovery of tithes from deceased persons, he declares that they are to be regarded as the first charge upon their estates.² In the event of the property left being insufficient to meet the obligation, he directs payment to be demanded of the next heirs, who are to be proceeded against in the ecclesiastical courts should they deny their liability.

No further information is forthcoming for a considerable period, yet that the question by no means slumbered is evident from a letter addressed by Clement VI. to Hugues IV. from Avignon on 16th July, 1345. In it he requests the King to use his authority to compel certain of his subjects, who had disregarded the sentence of excommunication passed upon them by the Archbishop and his suffragans for their refusal to pay tithes

¹ The Constitutions of Archbishop Hugo promulgated on the 9th January, 1253, contain the following enactment designed to ensure the payment of the tithes:—

§ 24. De sacerdotibus qui cantant militibus aut dominabus.

Sacerdotibus etiam, qui militibus cantant aut dominabus, præcipimus ut dies quibus jejunia Christianis ab ecclesia indicantur, eis annuncient et ipsi jejunent, et non jejunantes acrius reprehendant, et quod in prima Septimana Quadragesima de solvenda decima integre inducere debeant et monere sub pœna excommunicationis.

² "Executores testamentorum, inter cetera defunctorum debita, primo ad solvendum Deo debitum, scilicet decimas quas defuncti ecclesiis debebant tempore mortis sue, sunt previa ratione cogendi; et si bona que penes executores remanserint predictos ad integram solutionem faciendam non sufficient, ad defunctorum heredes habeant recursus, et ad satisfaciendum canonice compellantur."

and for other offences, to return to their obedience to the Church.

The last notice we possess on this interesting subject dates from the close of the fifteenth century and conclusively proves that the dispute continued to drag on during well-nigh the whole period covered by the Western occupation. In consequence of the complaints of the bishops, who asserted that they were unable to obtain payment of the tithes due to their respective Sees, as well as suffered heavily through the frauds practised upon them, the local representatives of the Venetian Government issued a decree (6th October, 1496) directing those responsible for this impost to furnish an accurate statement of the amounts for which they were liable to the several dioceses. Officials who received payment for compiling these returns were ordered to render to the bishops, or their agents, sworn statements of the property in their charge liable for this tax. Those found guilty of making false returns were, in addition to the usual penalty for perjury, to be fined twenty-five ducats for each offence. One half of the fine was to be expended on the new fortifications at Famagusta, while the other was to be given to the informer, whose name it was stipulated should not be revealed. In the event of his not claiming the reward, it was to go to the public treasury.

Hist. de Chyp.,
iii., p. 493.

With regard to the possessions of the Latin Church data still extant enable us to form a fairly correct notion as to their value. Contemporary records, however, differ very considerably in their estimates of the revenues of the metropolitan See. Our earliest information is contained in the Bull of 1196, wherein, as we have seen, the endowment of the archdiocese is represented as consisting of two villages, with the tithes of seventeen others. As no mention is made in that document of the three suffragan Sees, we may reasonably infer that they were separately provided for in a similar manner. The next notice on the subject occurs about the latter half of the following century, when in a memorandum by Amaury de la Roche (*circa* A.D. 1266), Commander of the Temple in France, we find it proposed among other suggestions for the defence of the Holy Land that the tithes payable by the Cypriot Church to the Apostolic See should be devoted to providing the necessary succours for the city of Acre.¹

De Mas Latrie.
Archeveques
latins. p. 122.

Cart. de S.
Sophie. No. 8
(*H. de Chyp.*,
iii., p. 601).

Hist. de
Chyp., ii., p.
72, and No. 2.

¹ This memorandum comprises twelve heads, the tenth of which runs as follows: "Le Xe article est que les dixmes des esglises dou reyaume de Chipre nostre sire l'Apostole (*i.e.*, le Pape) donnast à l'aide et à l'efforcement de la cité

These he reckons at 2000 livres tournois. As each livre tournois of that period was equal in value to eighteen francs, and the purchasing power of money from the thirteenth to the fourteenth century was sixfold what it is to-day, this sum would be represented now by 216,000 francs, thus making the total revenue of the Latin Church equivalent to 2,160,000 francs or £86,400. A little more than fifty years later (1332), Archbishop Giovanni del Conte is reported to have been in the enjoyment of an annual income of 25,000 gold florins (£45,000).¹ Between this estimate and the next a great depreciation of property took place in consequence of the Genoese and Egyptian wars. This, which equally affected ecclesiastical revenues, is calculated to have caused a diminution of three-fourths of the Church's income. Still, when Jacques II. was appointed to the primacy (A.D. 1456), it is stated to have amounted to 12,000 ducats.² Taking the ducat at seven and a half francs this sum would amount to 90,000 francs, and bearing in mind that it would require at least three times as much to express the value in the present currency, it would give a total of 270,000 francs or £10,800. A Liber Censualis of the time of Sixtus IV. ranging from 1471 to 1484, fixes the amount of the annates due from each of the four dioceses at the following sums in gold florins, viz., Nikosia 5000, Paphos 2000, Limassol 1000, and Famagusta 1500. Reckoning the annates at one year's income this at the same valuation would give the respective annual revenues in our money as: Nikosia £4500, Paphos £1800, Limassol £900, Famagusta £1350, showing a very serious decrease to judge from the contrast presented by the two preceding estimates of the archiepiscopal income. Another computation made nearer the close of the same century quotes the figures, including the tithes, as follows for the same dioceses:—

Nikosia, 6000 ducats (£5400).

Paphos, 2000 (£1800).

d'Acre et dou reame de Jerusalem, jusquez que il venist le général passage. Et porra monter la somme jusques à II. miles livres de turonois."

¹ "De xxv. mil. floreni auri, quos habebat in redditibus, nihil sibi reservabat" (Doc. orig. de 1332 aux archives des Dominicains de Florence).

² "Ο ἀφέντης του (Τζάκ) ὁ πρὶ Τζουάνης ἐποικέν τον κλησιαστικόν καὶ ἔδωκέν του τὴν ἀρχιεπισκοπήν, ἣ ποία ἔαζέι πᾶσα χρόνον 15' χιλιάδες δουκάτα.

"El quondam re suo padre, essendo vivo, fece ecclesiastico questo suo figliuolo, e li diedi l' arcivescovado, c' ha d' entrata ogni anno ducati dodeci mila venediani."

Lusignan, however, puts the income of the archbishopric at 15,000 ducats: "Il quale ha d' intrata 15 mila ducati".

Hist. de
Chyp., II., p.
72, No. 3.

De MasLatrie,
Archevêques
latins, p. 122.
Geo. Boustron,
p. 450.
Fl. Boustron,
p. 398.

Docs. Nouv.,
p. 355.

Hist. de
Chyp., III., p.
502.

Lusignan, p.
68 (a).

Limassol, 1500 (£1350), and
Famagusta, 1000 (£900).

Two estimates made during the Venetian occupation have also come down to us. The first, which dates from 1559, gives the amounts as follows:—

*Hist. de
Chyp., iii., p.
542, No. 4.*

Nikosia, 13,000 ducats (£11,700).
Paphos, 3000 (£2700).
Limassol, 800 (£720), and
Famagusta, 2000 (£1800).

The Cypriot metropolis was thus unquestionably the richest ecclesiastical prefeerment in the dominions of the Republic at that period, since Padua, which came next to it in wealth, only enjoyed an annual income of 8000 ducats (£7200). The second computation, which is by Christopher Fürer of Haimendorf, who visited the island during the closing years of Western ownership (1566), agrees with it in the main.¹ He represents the primacy as being in the possession of 12,000 ducats annually (£10,800), while each of the others had 3000 (£2700), making 21,000 ducats in all (£18,900). The last of our authorities is Étienne de Lusignan, whose work was issued after the establishment of Turkish supremacy (1573).² Instead of giving the various Sees separately he lumps together all the revenues of the clergy, both Latin and Greek, making the total 80,000 ducats (£72,000), though he admits that they may possibly amount to 92,000 instead (£82,800). As a reason for this latter conjecture he says that, when once discussing the question with a Cypriot friend, they made the whole to reach 90,000 (£81,000). His explanation for preferring the smallest of the three estimates is that he would rather understate the amount than exaggerate it. Even so it shows a great advance on the returns made at the close of the fifteenth century, which put the united income of both churches at only 26,400 ducats (£23,760).

*Itinerar.
Christophori
Füreri (1566).*

*Lusignan, p.
19 (b).*

*Hist. de
Chyp., iii., p.
504.*

¹ *Episcopi hujus urbis (Famagustæ) redditus annuos tria millia ducatorum aureorum esse dicunt.*

In qua (Nicosia) Archiepiscopus, cujus redditus annui ad duodecim millia ducatorum aureorum (uti fama est) se extendunt.

Episcopatu (Limiso) redituum ter mille ducatorum aureorum clarus.

Hæc quoque urbs (Paphos) Episcopum habet, cujus redditus annui itidem ad tria millia ducatorum aureorum æstimabantur.

² *Il Clero cava ogni anno, computando il latino et greco, 80 mila ducati, et forse di più, una dozana: Et ciò dico, perche un giorno con un mio amico gentiluomo di Cipro habbiamo fatto il conto così alla grossa, et arrivano a 90 mila ducati; ma io voglio più tosto peccare in meno che in troppo.*

Labbe,
Concil., tom.
xi. (2), col.
2376.

Mansi, Concil.,
tom. xxvi.,
coll. 311-382.

Cf. First
Council of
Nicaea, can. 5.

The Synod was directed to assemble twice a year, viz. :—

(a) On the Friday after the Octave of the Epiphany, and

(b) On the Wednesday after the Octave of Pentecost.

Its sessions were to be held in the cathedral at an early hour in the morning, and all the members were to be in their places when the bell had ceased ringing, under threat of punishment in case of absence. They were ordered to attend in befitting ecclesiastical attire, which in summer was to consist of a surplice and in winter of a surplice, or a close or choral cope.¹ They were to sit according to precedence, and were to give an attentive hearing to the proceedings. Above all they were enjoined to keep silence while the benediction was being pronounced. Members were also strictly forbidden to leave the building before the close of the sitting, unless under pressure of bodily necessity. These assemblies, however, were not always held at Nikosia, as is evident from the fact that one is recorded to have met at Limassol in the greater church, under the presidency of Archbishop Gérard, on 23rd September 1298.

Labbe,
Concil., tom.
xi. (2), col.
2408.

Mansi, Concil.
xxvi., col. 347.

The Cathedral of Santa Sophia, though now degraded to the purposes of a mosque, still remains one of the two most conspicuous monuments of the Latin Church in the island.² Commenced in 1209 by Albert, third occupant of the metropolitan

Amadi, p. 97.

¹ § 3. "De ordine servando in synodo. Die vero synodi mane ad majorem ecclesiam convenient ita quod nullus desit pulsatione finita. Si quis vero tunc defuerit, punietur. Intrent autem omnes in honesto habitu, videlicet in hyeme in superpellicio vel capa clausa aut choralis, in æstate vero, in superpellicio tantum. Sedeant etiam in locis, suis ordinibus et personis decentibus, in quiete et silentio auscultantes ea quæ ibidem dicentur aut statuentur, nullum strepitum in loco benedictionis facientes. . . . Nec audeat aliquis exire synodum ante finem, nisi hoc fecerit corporis necessitate pulsatus."

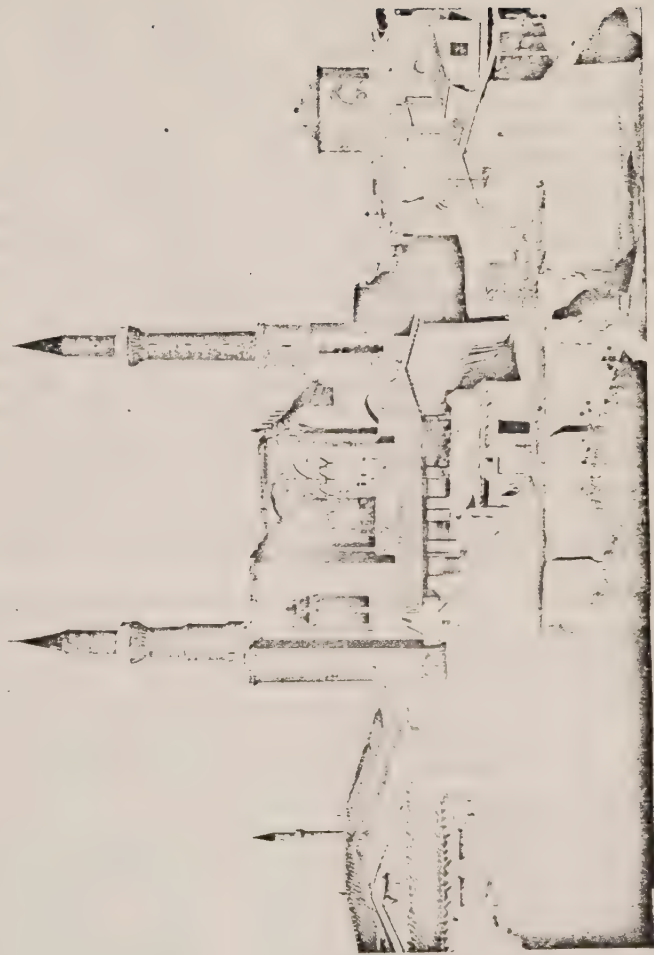
Walcott,
Sacred Ar-
chæology, p.
184.

The close or sleeveless cope, an ample hood lined with fur, did not open in front, whence its name. The hood was of ermine, like that of the proctors at Oxford. In the thirteenth century all clerks were required to wear close copes in synods, and in the presence of prelates and parochial clergy in their parish; they were to be laid aside on journeys. The Cappa Magna, worn in processions and during certain functions in Italy at this day, corresponds to the English close cope. It is a large violet coloured habit, with a train and an ermine cape when worn by bishops, but only furred when canons use it.

The canonical or choral cope was a large, full, flowing cloak of black woollen stuff, worn by canons and vicars in cathedrals. It opened downwards from the breast, and was sewed up as far as the throat, round which was a hood.

Docs. Nouv.,
p. 526.

² The Cathedral enjoyed the singular privilege of being able to confer freedom upon every child of the parick class deposited at its portals. This right was abolished by the Venetian authorities in 1494, directions being given that in every such case a public inquiry was to be held within the precincts, when the infant, if found to be the offspring of servile parents, was to be remitted to servitude.



WEST FRONT, SANTA SOPHIA, NIKOSIA

See, and finished in 1228 by his immediate successor, Eustorge d'Auvergne, it was not consecrated until nearly a century later, during the primacy of Giovanni del Conte (4th November, 1326).¹

A detailed description of its architectural features would here be out of place. Suffice it to say that it is a fine specimen of decorated Gothic, resembling in its general structure the Sainte Chapelle at Paris and other buildings of the same period. Its dimensions are given by De Mas Latrie as follows: Breadth of façade forty mètres (131 feet) and extreme outside length seventy mètres (230 feet). The interior consists of an oblong nave divided into three sections by two rows of short thick columns forming six bays, and terminating at the east end in a five-sided chevet. On the northern side there is a chapel, which probably served as the sacristy, with two others on the southern. The roof is flat in imitation of the native fashion, which is to be seen even to the present day. The beautiful vaulted Galilee, or porch, so marked a characteristic of its western front, seems to have been the work of a later period and due to the munificence of Archbishop Giovanni del Conte.² From the two towers, which once surmounted the same front, now spring two lofty minarets, whence the shrill cry of the muezzin is to be heard disturbing the solemn stillness of the place. One of the two chapels on the south side of the cathedral owes its existence also to the same prelate who constructed the western porch. A

¹ Alberto, terzo arcivescovo, cominciò a far le fondamenta de la madre chiesa de Nicosia (1209).

L' arcivescovo di Nicosia, Eustorgio, il quale ha finito di fabricar la chiesa cathedal di Santa Sofia, la quale haveva principiata Alberto, terzo arcivescovo, del mille ducento nove. Et per la morte d' esso successe Eustorgio, et seguitò la fabrica, et la finite del mille duecento venti otto, et fabricò anchora l' arcivescovado, et la chiesa di S. Nicolo a Famagosta.

Ha sacrata (i.e., Joanne del Conte) la chiesa a dì 4 Novembrio, 1326.

² The list of his benefactions to the metropolitan cathedral is a lengthy one, as the following extract from local sources will show:—

"Fece el ben lutrin; messe la gran gorna de marmoro de la fonte; fece far la capella de S. Thomaso de Aquin, et depenzerla et sacrarghe l' altare; ha cresciuto tre assegnamenti, uno de prete, uno de diacono et l' altro de subdiacono; fece depenzer tre volti de la nave de la giesia; fece depenzer le sie colone che sonno attorno al grande altar; cominciò la galilea fino a li volti; messe due gran campane: fece far dui angioli de argento; fece far tre paramenti grandi brocati de oro, li dui bianchi et uno vermiglio; et ha cresciuto a li assignati del grande altar et a li diaconi, sei moza de formento a l' anno, et cressete altri cinque poveri a manzar ogni zorno; fece cappe, carsuble, toniche et altri paramenti; et fornite la sacristia di ciò che bisognava; et fece far attorno a la giesia spaliere; fece un gran razzo de seda dove era recamata la Transfiguration, la qual meteva in mezzo de la giesia quando era festa; fece che si mette in l' altar, quando è feste de semiduplex, sette sergii, perchè alhora non si metteva più de quattro," etc.

Fl. Bonstree, p. 56.

Amadi, p. 406.

Fl. Bonstree, p. 253.

Archives des Missions scientifiques, tom. I., p. 521.

Amadi, p. 406.

Fl. Bonstree, p. 253.

Dominican himself he dedicated it to Saint Thomas Aquinas, the pride of his Order. A member of the same confraternity, who visited it more than 250 years after its erection, describes the walls as being covered with beautiful frescoes depicting scenes from the saint's life, while on the altar lay a golden tablet containing his acts.¹

*Itin. Felici
Fabri, tom.
III., p. 230.*

*Cart. de S.
Sophie, No. 124
(H. de Chyp.,
III., p. 739).*

*Doc. Nouv., p.
239. sq.*

Archbishop Philippe having reported to Clement VI. that the edifice required to be completed and repaired, that Pope, in a Bull dated 19th September 1347, offered an indulgence of 100 days to all who would contribute towards the necessary work. Soon after the island had passed under Venetian rule the cathedral appears to have been severely shaken by earthquakes. The Cypriots accordingly sent a Cretan monk named Mark, a Franciscan, to Venice to solicit the co-operation of the Senate in the work of restoration. The Republic, in answer to the appeal, gave orders that timber and iron work for the repairs should be sent from Venice to the amount of 1000 ducats. The expense of these materials was to be defrayed out of the island treasury. Should their cost not amount to 1000 ducats the balance of that sum was to be paid in cash, and the island treasury was for the next four years to expend on the work of restoration the further annual sum of 250 ducats. It was also directed that the Archbishop of Nikosia during the same period should contribute a like sum of 1000 ducats in annual instalments of 250. To enable him the more readily to do so the local representatives of the Government were to assist his agents, by all the means in their power, to collect the revenues of his See. All canons and other clergy also, whatever their standing and degree, who held preferments in the cathedral, whether from the Archbishop or from any one else, from which they derived an annual income of forty ducats and upwards, were to pay a tenth of it annually during the same period. Those who were in receipt of less than forty ducats annually were to pay instead a twentieth part of it for four years. All lay inhabitants of Nikosia possessing estates and revenues in any part of the island yielding an income of fifty ducats and upwards were to pay annually for the same period a twentieth part of their income, as were also those who, though not inhabitants of Nikosia, yet owned property and rents yielding the same amount of income in the city district. The Venetian ambassador at Rome was

¹ *Ad latus ecclesiæ dextrum est una capella in honore Sancti Thomæ de Aquino consecrata, in qua legenda doctoris sancti pulcherrimo schemate est depicta, et tabula aurea altaris ejus continet gesta.*

instructed, moreover, to obtain from the Pope for the next six years a plenary indulgence for all who would give their personal labour in the work of restoration. The task of collecting these various sums was entrusted to the local representatives of the Venetian Government. The money itself was to be deposited in a chest furnished with three keys, one of which was to be kept by the chief authorities of the realm, the second by three citizens chosen to superintend the repairs, and the third by the agent of the Archbishop. The superintendence of the work was to be entrusted to these three citizens and the Archbishop's agent, under the immediate control of the representatives of the central government. On the return of the Archbishop to the island he was to be placed at the head of affairs, with the same three citizens as his colleagues—the authorities always having, notwithstanding, the right of interposing. Should the work, however, not be completed within the specified four years, inquiry was to be made as to the further sum necessary before the building could be restored to its original condition. All the contributors to the fund were to continue their payments in the same proportion until the work was accomplished, excepting that the share of the Republic was to be included in the 1000 ducats already advanced.

But the forces of Nature were not the only foe with which this venerable fabric during the course of its long existence has had to contend. Christians and Moslems alike have wantonly contributed towards the work of destruction. Among the most notorious offenders were the Genoese, who at the sack of Nikosia in 1373 wrought great damage to Santa Sophia and other places of worship. Their excesses are thus described in the words of a contemporary writer, Philippe de Maizières, who, as former chancellor of the kingdom, possibly witnessed the scenes which he depicts: "Our deadly enemies the Genoese came to Nikosia and, without any regard for the Divine Majesty, openly pillaged the Cathedral (*la maistre église*) of Santa Sophia and all the other churches, Catholic, Greek and schismatic. From the Holy Mother Church they carried off the reliquaries, the church jewels and the sacred chalices. And what is worse, the pavement of the churches was by their armed hand shamelessly sprinkled with the blood of the priests to the scandal of the holy Catholic faith and their own great damnation."¹

¹ Nos mortels ennemis Genevois vinrent en Nychocie; sans avoir regart à la magesté divine, ils roberent publiquement la maistre église Sainte-Sophie et toutes les autres églises catholiques, grecques et scismatiques. Et de la sainte

P. de Maizières, *Songes du vieil pelerin* (H. de Chyp. II., p. 367).

Machera, p.
66.
Strambaldi,
p. 11.

Docs. Nou-
veaux, p. 531.

Hist. de
Chyp., III., p.
623.

The metropolitan chapter of Nikosia, as well as the chapters of the other three Sees, comprised a dean and ten canons, whose support was entirely derived from the tithes of the diocese.¹ The importance of providing the Church with a learned clergy capable of instructing its members was fully recognised. Each of the bishops maintained in their respective cathedrals a select preacher, as well as a grammar master to teach the deacons and others officiating in them.² The employment of these functionaries must in course of time have been discontinued, as on the assumption of authority by Venice the Cypriots prayed that they might be reinstated—a request to which the Republic readily assented. Even so soon after the introduction of the Western rite as 1223 the Papal Legate, Pierre, Cardinal of St. Marcellus, directed the bishops to permit their canons to study abroad for five years at some theological school, on condition that they left competent persons to discharge their duties.³ It was, moreover, laid down that the income of their preferments should continue to be paid to such absentees while so engaged. This same practice was also to be observed in the case of canons, who had the misfortune to be captured by the infidel while engaged

mère Église ravissoient les vaisseaux des reliques, les joyaux de l'église et les sains calices. Et qui pis est, le pavement des églises par leur main armée estoit arousé du sang des prestres villainement, en confusion de la sainte foy catholique et de leur grant dampnement."⁴

De Mas Latrie, however, suspects the author of the above of exaggeration through his partiality for the Venetians.

¹ Καὶ ὠρδίασεν δέκα τζαρούνιδες εἰς πᾶσα μίαν ἐπισκοπὴν μὲ τοιοῦτον, νὰ πλεῶνουνται ἀπὸ τὸ δέκατον τῆς ἐκκλησίας· καὶ εἶναι ὡς τὴν σήμερον.

Et ordinò dieci canonici savii per cazzar via ogni biastema delli heretici dalla santa chiesa, et mandarvi quattro vescovi, li quali fossero pagati dalla decima che dovesse haver la chiesa; et così si osservo fin il presente.

² L' era de consuetudine che l' archiepiscopato nostro de Nicosia, el vescovato de Baffo, el vescovato de Limisso et il vescovato de Famagosta, latini, solevano tegnire uno predicatore che a le soe katedre predicava. Item tegnivano etiam uno gramaticho, el qual era obligato insegnare ali diaconi et altri che officiavano in dicte katedre.

³ Statuimus ut prelati, qui sunt in Cipro vel pro tempore fuerint constituti, canonicis suis, relicto pro se in ecclesiis ipsis vicario competenti, adeundi scolasticam licentiam conferant, prebendarum suarum fructus eis in scholis in theologica facultate studentibus per quinquennium concedentes.

Statuimus ut si de canonicis aliquem casu sinistro et presertim in obsequio ecclesie sue ab hostibus capi contigerit, prebende sue fructibus interim non privetur, sed eos, sine aliqua diminutione, percipiat sicut presens, quod apud quosdam sic audivimus per contrarium hactenus fuerat observatum.—Decernimus ut fructus prebende canonici decedentis, qui vivens tenebatur debitis obligatus, eo anno in solutionem eorum cedant, que necessitatis causa contraxerat debitorum. Creditoribus igitur satisfactis, de eo quod residuum fuerit ejus anniversarium celebretur.

on the business of the Church. Previous to this decision it had been the custom to deprive such of their stipends. On the death of a canon the income of his preferment was, during the year of his decease, to be devoted to the payment of his lawful debts. Any balance remaining after his creditors had been satisfied was to be expended in a memorial service on the anniversary of his death.

Soon after the completion of Santa Sophia the then Archbishop, Eustorge d'Auvergne, as we learn from a letter of Gregory IX. (25th March, 1240), approving the arrangement, established for the regular performance of divine service a permanent staff consisting of ten priests, five deacons, five subdeacons, and ten acolytes, for whose maintenance certain revenues were assigned.¹ To ensure the continuance of this arrangement after his decease he bound the dean and chapter to withhold canonical obedience from his successor until he had sworn to observe it. From a letter of Innocent IV. to Eudes de Chateauroux, Bishop of Tusculum, then Papal Legate in the East, dated 13th April, 1251, it appears that Eustorge's successor, Hugo, declined to recognise it and endeavoured, notwithstanding, to enforce obedience on the part of the cathedral authorities.² The dean and chapter in their perplexity appealed to the Pope either to compel the new Archbishop to take the oath, or to release them from the obligation of their own. The result of their application is unknown, as the decision of the Legate, to whom Innocent left the matter, has not been recorded. That munificent benefactor of the cathedral, Archbishop Giovanni del Conte, is reported to have

Docs. Non.
veaux, p. 345.

Cart. de S.
Sophie, No. 21
(Docs. Nouv.
p. 347).

Amadi, p. 353.

¹ "Exhibita siquidem nobis ex parte tua petitio continebat quod tu olim, provida deliberatione considerans esse pium in Nicosiensi ecclesia cultum divini nominis ampliare, decem presbiteros, quinque diaconos, totidem subdiaconos et decem acolitos, certis eis redditibus assignatis, ut in ea continue serviant, de assensu capituli tui perpetuo deputasti, personis idoneis predictorum ordinum inibi canonice institutis."

² Ex parte dilectorum filiorum decani et capituli ecclesie Nicosiensis fuit propositum coram nobis quod, bone memorie Exstorgius, archiepiscopus Nicosiensis, pro augmentando cultu divini nominis, tricenarium assisiorum numerum de novo in ecclesia ipsa creavit, volens ut idem numerus ibidem perpetuis temporibus haberetur, ac jurare faciens dictos decanum et capitulum ut nisi futurus archiepiscopus successor ipsius, prestito juramento, promitteret se hujusmodi numerum servaturum, iidem decanus et capitulum ei nullatenus obedirent; unde cum venerabilis frater noster archiepiscopus Nicosiensis ipsos ad obediendum sibi pro sua voluntate compellat, quanquam prestare juramentum de servandis cisdem assisiis aspernetur, predicti decanus et capitulum nobis humiliter supplicarunt ut vel nominatum archiepiscopum mandaremus compelli ad exhibitionem hujusmodi juramenti, vel ipsos absolvere ab observatione juramenti super hoc ab eis prestiti misericorditer curaremus.

subsequently increased its officiating staff by providing endowments for an additional priest, deacon and subdeacon.

In addition to its regular sources of income the cathedral received from time to time various donations, chiefly in the shape of endowments for masses to be said for the souls of the donors, or for those of members of their families. Among these benefactions, which are found recorded, the following may prove instructive as showing the nature of these grants:—

Cart. de S.
Sophie, No. 40
(H. de Chyp.,
iii., p. 608).

1. In October, 1217, Philippe d'Ibelin¹ provided an annual endowment of 100 silver besants, fifty bushels of corn, and twenty-five measures of wine for a priest to say masses in the cathedral for the souls of his mother and himself. This sum was to be levied off the revenues of his fief at Peristerona. It was stipulated that in the event of the village passing into other hands by gift, sale, pledge, or in any way soever, the new owner should be held liable for this payment. In case of refusal Hugues I., when confirming this donation, bound himself and his successors to compel the observance of the compact, the Church being at the same time empowered to second these efforts with the threat of excommunication.

Cart. de S.
Sophie, No. 62
(H. de Chyp.,
iii., p. 611).

2. In March, 1220, the Queen Regent, Alix,² for the ransom of the souls of her husband, Hugues I., and her ancestors, granted in perpetuity to Archbishop Eastorge and the cathedral the right of grinding corn for the use of the Archbishop's palace in the royal mills at Kythraëa free of charge.

Cart. de S.
Sophie, No. 41
(H. de Chyp.,
iii., p. 639).

3. In 1234 Baudouin de Morpho,³ with the consent of Henri I., gave in perpetuity an annual endowment of 120 silver besants out of a yearly grant of 1000 besants, which the King had assigned him on the revenues of the village of St. Saba in the

¹ Philippe d'Ibelin was the brother of Jean d'Ibelin, known in the records of the period as "le vieux Sire de Beyrouth". Their mother was Maria Komnena, grand-niece of the Emperor Manuel Komnenos, who after the death of her first husband, Amaury I., King of Jerusalem, married Balian II., Sire de Beyrouth. This Philippe, who was closely concerned with the government of Cyprus during the minority of Henri I., de Lusignan, was the father of Jean d'Ibelin, Count of Jaffa, the author of the Book of the Assizes.

² Alix de Champagne, wife of Hugues (I.) de Lusignan, King of Cyprus, was daughter of Henri, Count of Champagne and Isabelle, sister of Baudouin IV., King of Jerusalem. After the death of her first husband in 1218 she married in 1223 Boémond V., Prince of Antioch, and on the dissolution of this second marriage in 1238 she married in 1240 Raoul, Seigneur de Cœuvres, brother of Jean II., Comte de Soissons. She died in 1246.

³ Baudouin de Morpho was the second son of Laurent du Plessis, who took the surname of Morpho from his fief of that name situated in the north-west of the island. The title of Count de Ruchas or Edessa was subsequently conferred upon the family.

Paphos district, to be paid in equal quarterly instalments of thirty besants. For this sum the cathedral authorities agreed to maintain for ever a chaplain to celebrate masses for the souls of Baudouin and his ancestors. Should the grant, out of which the endowment arose, ever revert to the King or his successors, they bound themselves to continue its payment. In the event of its passing into other hands than those of Baudouin or his family, the holder was to do the same. In the case of his failing to observe this agreement the King and his successors were to compel him, while the Church was authorised to exact its dues under threat of excommunication.

4. Henri I.¹ in December 1239 confirmed the annual endowment of 100 silver besants for masses for the repose of the soul of his granduncle, King Guy, which, when established at the time of the latter's death, was ordered to be levied off the proceeds of the poll tax of Nikosia.² Henri directs that in the event of this proving insufficient the amount should be raised from the other revenues belonging to the kingdom of Cyprus. The sum itself was to be paid quarterly at the rate of twenty-five besants; forty bushels of corn were also to be brought annually in August to the residence of the priest who should be appointed by the Archbishop to this duty, as well as fifty measures of wine in November.

Cart. de S.
Sophie, No. 58
H. de Chyp.,
iii., p. 622.

5. By a deed dated at Nikosia in October, 1270, Hugues III. bestowed upon the Archbishop and chapter an annual sum of 500 silver besants for the support of two priests, who were to say mass daily for the repose of the souls of members of the royal family at the altars of Our Lady and St. George respectively.³ Each was to receive half of this sum annually, in

Cart. de S.
Sophie, No. 56
H. de Chyp.,
iii., p. 660.

¹ Henri I. was the son of Hugues I., who was the son of Amaury I., the brother of Guy.

² Concedo et confirmo Deo et ecclesie Nicosiensi elemosinam, que fuit instituta in eadem ecclesia pro anima patris patris mei, domini Guidonis, inclite recordationis, regis Jherusalem illustris et domini Cipri, a tempore mortis sue, videlicet C. bisantios albos annuatim, qui fuerunt assignati eidem ecclesie super omnibus redditibus testarie civitatis Nicosiensis.

³ Nos Hug(ue) par la grâce de Dieu, xii^e roy de Jherusalem latin et roy de Cypre, faisons assavoir a tous ceulx qui cest privilege liront ou orront que nos, por nous et por noz successeurs, donnons, octroions, et confermons en perpetuel aulsmone, pour l'ame de nous et de madame Yzabel, nostre mere, et de Johan d'Ibelin le jeusne, jadis Seigneur de Baruth, que Dieu pardoint, et por les ames de nos predicesseurs et de noz successeurs, a vos maistre Bertrand, par la grace de Dieu ehlit et doien de l'église de Nicosie et a vous le capitre de la devant dicte esglize, etc.

The "madame Yzabel" alluded to above was the daughter of Hugues I. de Lusignan, and wife of Henri, brother of Boémond V., Prince of Antioch.

quarterly payments of sixty-two and a half besants. On Sundays, solemn festivals, doubles and Saturdays they might substitute the services proper to those occasions, provided they duly commemorated in them the souls of the donor and his family. The King reserved to himself and his heirs the right of presentation, the Archbishop and chapter having no power to refuse the royal nominee, unless there was no occasion for a fresh nomination, or they had some just cause for refusal. In case of those appointed failing through the fault of the cathedral authorities to perform their duties in accordance with the terms of the endowment, the King reserved to himself and his heirs the power of resuming the grant, and either of bestowing it elsewhere or retaining it according to pleasure. This sum of 500 besants was to be levied in the first instance off the revenues of the royal gardens at Nikosia and, if these should be found insufficient, off other royal sources of income. But on the decease of Philippe de Scandelion, to whom the King had granted for life the royal fief of Enia Melias, it was to be levied off that property instead.

Cart. de S.
Sophie, No. 57
H. de Chyp.
(II., p. 669).

6. In January, 1286, Henri II. founded with an annual sum of 200 silver besants, derivable from the revenues of the royal baths at Nikosia, a daily requiem mass for the soul of his uncle, the Constable of Cyprus, Baudouin d'Ibelin.¹ If these should prove insufficient for the purpose the sum was to be levied off the revenues of the royal fief of Arasi or Chiendinari or, if still inadequate, off other revenues belonging to the kingdom of Cyprus. This endowment was to be paid in quarterly instalments of fifty besants, of which the officiating priest was to receive 165 besants annually. These masses were directed to be said at the altar of St. Francis, which had been lately erected by the King. The right of presentation to this office the King retained for himself and his heirs.²

Cart. de S.
Sophie, No. 113
(H. de Chyp.,
III., p. 723).

7. Guy d'Ibelin, Seneschal of Cyprus, by a deed dated 13th May, 1329, devoted the annual sum of 1000 besants, which had been granted to him by Hugues IV. out of the revenues of

Hugues III. assumed the name of Lusignan and acquired the crown of Cyprus in virtue of his mother and founded the dynasty of Antioch-Lusignan. Isabelle de Lusignan died in 1264.

Jean (II.) d'Ibelin, surnamed le Jeune, Seigneur de Beyrouth, was not the author of the work entitled *Livre des assises des royaumes de Jérusalem et de Chypre*. His death occurred also in 1264.

¹ Baudouin d'Ibelin was brother of Isabelle d'Ibelin, mother of Henri (II.) de Lusignan, and of Philippe d'Ibelin, Seneschal of Cyprus, one of the staunchest supporters of Henri against his brother Amaury, Prince of Tyre.

² The first presentee was Étienne Durant l'Auvergnas, the King's chaplain.

Sivouri, to the maintenance of five priests to say masses for the souls of the donor and of members of his family in the place appointed by him. For this service each of the five priests was to receive 200 besants yearly. The donor, however, retained the right of presentation to himself and his heirs. After his decease these masses were by his directions to be said in the chapel, which he had built in the garden attached to his house at Nikosia. The Archbishop was obliged, on the occasion of a vacancy occurring, to accept the nominee of the Seneschal or his heirs, if found to be suitable for the office. In the event of no candidate being presented the Archbishop and chapter were empowered to make the appointment, after three months had elapsed since the death of the previous occupant. Should the Seneschal's family at any time become extinct through the failure of heirs, male or female, the presentation was to lapse absolutely to the Archbishop and chapter.

8. On 30th March, 1383, Jean de Brie, Prince of Galilee, out of an annual sum of 300 besants, secured to him out of the revenues of the village of Pila by Pierre II., assigned yearly 250 besants to the Cathedral of Nikosia, in quarterly instalments of sixty-two and a half besants, for the support of a priest to say mass before him in his house, or wherever else he might direct. The presentation, as usual in these donations, was expressly reserved to the donor. In the event of his predeceasing his wife, Philippa de Verny, she was to enjoy the same right. On the deaths of both the appointment was to be vested in the dean and senior chaplain (*le maistre chapelain*) of the cathedral and their successors, on condition that the nominee held no other benefice or preferment. The mass was then to be said in Santa Sophia instead, at the altar erected by the donor. On the occasion of a vacancy the office was to be filled up within one month from the death of the last holder. Should the dean and chaplain fail, however, to do so, the Archdeacon of Nikosia and the precentor of the cathedral were empowered to compel them to do their duty, and in the event of continued omission were empowered to make the appointment themselves. The same day the donor further assigned to the chapter of the cathedral the balance of fifty besants yearly from the same source, to found two anniversary masses for his soul in the months of February and August respectively, at twenty-five besants for each service. In 1391 he further presented to the Archdeacon and chaplain of the cathedral and their successors some house property in Nikosia, to be disposed of after the death of the testator and his wife in

Hist. de
Chyp., t. ii., p.
396 sq.

the following manner: The houses were to be let and the rent applied to keeping them in repair. Any surplus remaining was to be expended in the support of a priest, who should say masses for the souls of the donor and his wife at the altar, which the former had dedicated in the cathedral. In case the rent received should prove insufficient to allow of these masses being said in perpetuity, the cathedral authorities were to engage a priest at a salary of ten besants a month as long as the money lasted. Here again the vicar of the cathedral and the chapter were directed to compel the Archdeacon and chaplain to carry out the terms of the bequest in the manner prescribed, and in the event of their failure were to do so themselves.

That Nikosia was abundantly supplied with churches in the days of its prosperity may be well inferred from the Venetians having destroyed as many as eighty on their partial demolition of the town in 1567.¹ Most of the Latin, which still remain, only escaped this act of sacrilegious vandalism to be subsequently converted into mosques by the Moslem conquerors. Of those which shared in this wholesale destruction in the majority of cases the names alone now survive.

The Church of St. Catharine, now known as the mosque of Haidar Pasha, is, next to Santa Sophia and St. Nicolas, the most notable erection of the Latin Church still standing in Nikosia. It is said to have formerly belonged to the Templars, who are known to have possessed a priory of this name in the town. The date of its construction must thus be coeval with that of the cathedral, since it figures in a document of 1232.² It is a vaulted building, consisting of a nave only, and measures fifty-eight feet in length, twenty-seven in width, and about fifty-two in height. The east end is semi-octagonal, while the side and end windows are pronounced to be in the best style of the decorated period. At the end of the fifteenth century its endowment comprised three villages yielding an annual revenue of 200 ducats.³

Among other religious edifices still standing may be mentioned three, whose names have unfortunately not been preserved, the so-called mosques of Arab Achmet and the Emerghi,⁴ and the

Lusignan, p. 15 (b).

Cart. de S. Sophie, No. 87 (H. de Chyp., iii., p. 636).

Transactions, Royal Instit. Brit. Architects, Scss. 1882-3, p. 17.

Hist. de Chyp., iii., p. 504.

De Mas Latrie. L'île de Chypre, p. 349 sq.

¹ In somma fanno in tutto 80 Chiese d' ogni setta et Religione.

² "Frate B. de Benraiges domus Templi priore Sancte Katherine."

³ The names of these three villages are Miglia, Crinia and Tavru.

⁴ De Mas Latrie suggests that the word Emerghié or Emerghi may be a corruption of the name Mariem or Meriem, the Turkish and Arabic for Mary,

L'île de Chypre, pp. 369, 377.

present church of the Armenians. Though of little architectural interest themselves they claim the attention of the antiquarian and historian from the many monuments of their former owners, which they possess.

Of churches which have disappeared perhaps the most celebrated was one founded by Pierre I. in 1368, and known as La Misericordieuse or Notre Dame la Misericordieuse, from an image of the Virgin of that name which it contained.¹ It appears to have formed the upper part of a strong tower, called La Marguerite, built by that monarch, the lower being designed as a prison for certain of the nobility, whose loyalty he suspected. The site of this work, which was erected on an eminence bearing the same name, must now be sought to the south of the present town between the Paphos Gate and the Church of Hagia Paraskevi. From its commanding position the spot played on two occasions a conspicuous part in Nikosian history. It was here that the Mameluke army, after its victory at Chierochitia (1426), halted before entering the city, awed by its extent.² And in

Kyprianos, p. 385.

Machæra, p. 177.

Amadi, p. 422.

Strambaldi, p. 102.

Fl. Boustron, p. 271.

Machæra, p. 404.

Strambaldi, p. 283.

and is inclined to regard the building from this circumstance as a church formerly dedicated to the Virgin, and perhaps belonging to the Augustinians.

Kyprianos regards it as the former church of the Knights of St. John.

¹ Ἐρίσεν καὶ ἐκτίσαν τοῦ ἑνὸς πύργου, καὶ ἀπάνω ἔκτισε ναὸν ὀνόματι Μισερικordia· τὴν δὲ φυλακὴν κάτω, τοῦτέστιν τὸν πύργον ἐκράξεν τὸν Μαργαρίτα· καὶ ἐτελείωσεν τὸν καὶ ἦτον πολλὰ δυνατός, καὶ ἤθελε νὰ τὸ χαντακώσῃ ἀπέξω· Καὶ ἐννοιάσθη νὰ ποίσῃ κάλεσμαν μέγαν μετὰ τὸ χαντακώμα καὶ νὰ γορευτοῦν ὅλοι οἱ ἄρχοντες οἱ μεγάλοι καὶ παροῦντες, καὶ νὰ τοὺς ποίσῃ φᾶν, καὶ τότε νὰ φυλακίσῃ τοὺς ἀδελφοὺς τοῦ εἰς τὸν πύργον καὶ μερτικὸν ἀπὸ τοὺς καβαλλάρηδες ὅπου ἐφοῦντο, διὰ νὰ μὴ δύναντο εἰς τὴν μέσσην τοὺς καὶ ἀδικήσουν τὸν.

Il re cognosceva bene che era mal voluto da la sua gente, et per sua segurtà fece edificar una torre, là dove era et è la chiesa de Misericordia, et la nominò la Margarita et la compite; la qual fu ben forte et bella, onde voleva far profonde fosse, et pensava de fare uno convito là a suoi fratelli et a li altri baroni et retenirli dentro.

Commandò che edificassero una torre, et dentro fece depenzer una immagine (della) Misericordia et sotto era pregione; et chiamò il Margarith, et la ha fatta molto forte. Et li voleva far delle fosse di fuori; et haveva opinione come l' havebbe finita a far gran invito et li sonar tutti li baroni piccoli e grandi et li serarli et li suoi fratelli, dei quali haveva paura che non si lassero con essi et lo amazzassero.

E per far un bel tratto a soi fratelli e altri de primarii, faceva fabbricare una torre, poco distante dalla cittadella, e la chiamò la Margarita, et haveva già fornito fondi di quella. La quale è una priggion sotto terra oscurissima, et di muri grossissimi fatta, e profonda, dove pensava far di sopra anchora un' altra torre; e già fece con scalini intorno, et involto sotto tutto el primo solaro. E voleva far di sopra la torre alta; dove si lassò intender, che voleva far un convito, et retenir et incarcerarli tutti.

² Καὶ ὅταν ἦσαν εἰς τὴν Ἁγίαν Μαρίναν τοῦ Κόννου, δὲν ἐτορμίσαν νὰ μποῦν ἔσω εἰς τὴν Λευκοσίαν, θωρῶντά την τὸσον μεγάλην.

Amadi, p. 510.

Fl. Boustron,
p. 367.

Lusignan, p.
99 (b).

Machera, p.
361.

Amadi, p. 493.

Fl. Boustron,
p. 352.

Lusignan, p.
59 (b).

Hist. de Chyp.,
iii., p. 265.

Ibid., iii., 267,
No. 3.

Hist. de
Chyp., iii., p.
268.

the same locality, nearly a century and a half later, the Turks placed some of their most powerful batteries during the siege of 1570.¹ Though the entire structure is reported to have been destroyed by Pierre II.² in 1376, the chapel at least was rebuilt by his successor, Jacques I., who surrounded it with a beautiful garden.³ Its name occurs frequently in documents of the reign of Jacques II. The right of nomination seems then to have been vested in the Crown, as that monarch first presented it to one of his most devoted adherents, a Greek ecclesiastic named Nikolaos, Bishop of Embron, and on his decease in 1468 to Jacques Ceba.⁴ In 1497, however, on the representation of Archbishop Sebastiano Priuli, the patronage was allowed by the Venetian authorities to pass into the hands of the Latin metropolitan.⁵

At the time of its transfer to Jacques Ceba an inventory was taken, which is instructive as showing how such buildings were furnished at the period. Among the articles enumerated are to be found the following:—

Two large bells and one small.

Marble altar.

Three altar cloths (*paremens*), viz. :—

(1) Crimson Turkish silk (*harmezine de Turquie de soie*).

(2) Blue and yellow silk.

Et quando venero a Santa Marina della porta da Baffo, hanno havuto paura de intrar in Nicossia, vedendola tanto grande.

Andorono di fora de le muraglie de la cità et si radunorono tutti su il monte de Santa Margarita et scoperseno tutta la terra et vedendola così grande et bella, hebbeno rispetto de intrar dentro.

¹ Fecero il terzo forte all' incontro delli beloardi Costanzo e Podochatoro, sopra il monticello Margarita.

² καὶ ἐχαλάσαν τὴν Μαργαρίταν.

Et ruinorono anco la Margarita.

³ "Fece una bella chiesa, la Misericordia, là dove fu la torre de la Margarita, con un bel vergier intorno."

Fabricò quella pregione, che fabricava il Re Piero, et la fece Chiesa chiamata la Misericordia, et la dotò.

⁴ Le roi monseigneur manda le donn de la chappelle de la Mizericordieuse à Jacques Ceba—(29th Oct., 1468).

⁵ Die xxiii. mensis Februarii 1496 (o.s.). Prenominatus reverendissimus dominus archiepiscopus constare fecit per publicum autenticum privilegium quemadmodum colatio beneficiorum Sancti Iohannis et Misericordiæ vacat per obitum Calcerani Flattro, Iohanni Placoto diacono Sanctæ Sophiæ, quam colationem approbaverunt magnifici domini locumtenens et consiliarii Cipri, qui antea pretendebant habere in ipsis beneficiis jus patronatus, et respondere fecerunt vigore dictæ colationis, ipsi Iohanni de omnibus fructibus et redditibus dicti beneficij, non obstantibus omnibus per antea observatis.

Strambaldi,
p. 251.

(3) Green silk.

Linen alb (*chemise*).¹

Stole (*stola louroti*).²

Crimson maniples (*manches harmizin*).³

Amice (*colier de lin*).⁴

Green silk cope.⁵

Cotton cover for the altar (*telement de coutonnine*).

Two linen altar napkins (*touallies de l'autier*).

Two silver gilt chalices, the foot of each ornamented with five enamels (*calice d'argent endoiré, o le pieu o v. esmaius, ii.*).

Chalice veil of yellow silk with napkin (*couvrement de la calice de soie jaune, o sa touallie*).

Silver graal (*ssaint grayel d'argent*).⁶

Large image of the Virgin for the altar.

Cross of wood for the same.

Tabernacle surmounted by a small image of the Virgin.

Four candlesticks of wood (*figurés d'oumes?*).

Four portable lecterns of gilded wood (*manals de fust endoirés*).

Seven service books.

Small holy water vat (*sitle*) of brass or copper.⁷

¹ Στοιχάριον or στιχάριον—the first vestment which an Oriental priest puts on when robing for the Liturgy—answers to the Latin *camisia* or alb.

² Στολή λωρωτή—a kind of stole worn over the left shoulder, as is customary in the Orthodox Church. De Mas Latrie explains it as “une étole ayant la forme du lorum antique”.

³ Ἐπιμανίκια are worn on both hands in the Orthodox Church. They hang down in two peaked flaps on each side of the arm and are fastened under the wrist with a silken cord run along the border, by which they are drawn in and adjusted to the arm. They correspond in use, though not in shape, to the Latin maniple, which is worn on the left hand only.

⁴ *Colier de lin*—by this may be intended the ἐπιτραχήλιον, which is one form of the Latin stole. Instead, however, of being thrown round the neck and hanging down on each side, as in the Latin Church, the head is put through a hole in the upper extremity and it simply hangs down in front. The material of it is sometimes brocade, sometimes rich silk. Neal, Eastern Ch., vol. i., p. 308.

⁵ *Chappe de soie verte*—the nearest approach to the Latin cope in the Orthodox Church is the *μανδύας*, worn by archimandrites and all the superior orders of the hierarchy. It is rather fuller than the cope, and the two front ends are fastened at the lower part, while small bells are hung at the lower edge.

⁶ Graal is a vessel in the form of a bowl used in churches where communion under both kinds is observed to give the wine to the faithful. The original Graal was the precious dish or cup (*παροψίς*) used at the Last Supper. The Genoese claim to have it in the cathedral treasury, where it is known as *Sacro Catino*. It is of glass, hexagonal in shape, with two handles, and is three feet nine inches in circumference. Walcott, Sacred Archaeology, p. 302.

⁷ *Sitle d'aroin de l'ague benoite petite* (Situla). A portable vessel to contain holy water. The fixed holy-water stoup was used by those who came too late into church to receive the aspersion by the sprinkler and water carried in the portable vat. Ibid., p. 315.

Pyx (*bouste d'aroin que metent les hostes*) of brass or copper.¹

Sacring bell (*campanel petit*).

Lectern.

Large altar frontal or antependium (*tupit grant devant l'altier*).

Sconces of painted wood for holding tapers (*fourels de torces pintes de fust*).

Four wooden benches.

Hist. de Chyp.,
III., p. 269.

The chapel at that time was served by a married Greek priest, a circumstance which will not cause surprise when it is remembered that the holder of it just previously had been a prelate of the Orthodox Church, who had doubtless put in one of his own communion to perform the duties. Its revenue at the end of the fifteenth century is represented as amounting annually to 200 ducats.

Ibid., III., p.
504.

Machara, p.
185.
Strambaldi,
p. 108.
Machara, p.
84.
Strambaldi,
p. 27.
Fl. Boustron.
p. 255.
Amadi, p. 404.
Machara, p.
78.
Amadi, p.
250.

St. Georges des Latins or des Poulains, for it bore the double name, is described as being situated in the middle of the marketplace near the thread bazaar.² In one of its walls was fixed a nail marking the height to which the Pedia rose on the night of 10th November, 1330, when 3000 persons in Nikosia are reported to have lost their lives.³ It was the scene of several events memorable in the Cypriot annals. The citizens of Nikosia there took the oath of allegiance to the two commissioners of the Prince of Tyre on his assuming the regency in 1306.⁴ Three

Walcott,
Sacred
Archæology,
p. 489.

¹ Pyx (a box of boxwood, *πίξος*) the vessel for the reserved Host. It was usually a cylinder with a cone-shaped cover. Up to the thirteenth century the material was ivory, but subsequently, when it became rare, gold, silver, or enamelled copper. The pyx was originally the casket for jewels used by the Greeks and Latins, and made of boxwood; hence the name.

² τὸν ἅγιον Γεώργιον τῶν Ὀρνιθίων ὅπου πωλοῦνται τὰ νήματα τὰ πανπακερά.
San Zorzi delli Polami, ove vendono li filadi.

³ τὸ ψῆλος τοῦ νεοῦ ἔχει σημάδιον ἕνα καρφὶν εἰς τὸν ἅγιον Γεώργιον τῶν Ὀρνιθίων.
Et per aricordanza messero segnal su la casa del conte de Tripoli, all'incontro il castello ficcorono un chiodo, et il simile nella chiesa de san Zorzi delli Polami, li quali stanno fin il giorno presente.

S'ha messo per segnale a San Giorgio di Latini in piazza uno chiodo al muro bagnato della detta fumara.

⁴ Οἱ ποῖοι ἔκαψαν εἰς τὸν ἅγιον Γεώργιον τῶν Ὀρνιθίων καὶ ἐπῆραν τὸν ὕρκον τοὺς λᾶς τῆς Λευκοσίας διὰ τὸν αὐτὸν κύρην τῆς Τύρου.

I quali sentorono al monasterio franco de San Zorzi, ch'è in mezo de la piazza, et receveteno il juramento de li preditti borgesi et popolari.

Cf. Robertson,
Church Hist.,
vol. v., p. 130,
note d.

Poulains (Lat. *Pullani*) was the name given to the offspring of Frank fathers and Syrian mothers. They are described as being utterly effeminate and depraved, "more timid than woman and more perfidious than slaves". Jacques de Vitry explains the derivation of the name as follows :—

years later a sermon was preached within its walls by an English Franciscan, Brother Adam, in which he severely commented on the conduct of the Regent.¹ For his temerity on the occasion the reverend orator was banished to Sis in Armenia, where he died two months after his arrival. In front of the same church in 1369 the nobles, indignant at the treatment shown to Henri de Giblet and his children by Pierre I., refused to return with his emissary, Jean de Monstry, Admiral of Cyprus, to the royal palace, until they had formulated their complaints against his illegal conduct in the High Court.² It was this action which originated the movement that led to his assassination shortly afterwards.

Amadi, p. 298.

Machara, p. 150.
Strambaldi, p. 109.

St. Constantin is described by the chroniclers as being situated near the mansion of Sir Thomas de Verny.³ In this church Jacques II., when Archbishop of Nikosia, assembled on the night of 15th December, 1458, a band of armed men with the object of storming the royal palace and massacring his enemies, who were assembled there. But the plot miscarried through the treachery of one of the conspirators, Perrin Tunches, who informed the Queen's physician, Pietro Urioni, of the design. On the news of his accomplice's perfidy being brought to Jacques by Guillaume Goneme, the future Archbishop, he secretly quitted Nikosia for Egypt to escape the punishment of his intended crime.

G. Boustron, p. 426.
Fl. Boustron, p. 303.
Hist. de Chyp., ii., p. 399.

St. Georges des Sataliotes is said to have been situated opposite the house of Sir Thomas Parech, steward of the royal

Machara, p. 367.

"Vel quia recentes et novi, quasi pulli, respectu Surianorum reputati sunt, vel quia principaliter de gente Apulie matres secundum carnem habuerunt". Jacques de Vitry (Sungars, i., p. 1086).

Conder says: "This word *Poulains* has been variously explained to mean *Fellahin*, 'ploughmen,' or *Falanjiyūn*, 'anybodies'. Perhaps it is more probably to be connected with *Pouloi*, 'offspring,' as in the case of *Turkopolis*". Latin Kingdom of Jerusalem, p. 209, note sec.

¹ Alli 23 de avril, un frate minore, chiamato fra Adam, englese, predicò in una chiesa de San Zorzi, che è in la piazza, in laqual sua predica ha tochato agramente al signor de Sur, etc.

² Τότε ἐκοντέψεν ὁ ἀμράλης κοντὰ τοὺς ἀφένταις καὶ ἐχαιρετῆσέν τοὺς ἀπὸ τὴν μερίαν τοῦ ρηγός, καὶ ἐστάθησαν ὁμπρὸς εἰς τὸν ἅγιον Γεώργιον.

Et si fermorono inanti la chiesa de San Zorzi et li disse l'armiraglio, etc.

³ Καὶ ἐνέβησαν εἰς τὸν ἅγιον Κωνσταντῖνον, πλησίον τοῦ σίρ Τουμάς Τεβερινή. Questi si redussero nella chiesa di San Costantino, che era appresso la casa di Thomasso de Verni.

A document of 1391 describes the church as adjoining the mansion of the Prince of Tyre: "L'église de saint Constantin qui est joingnans au mur des ostels dou sire de Sur".

Strambaldi,
p. 254.

Machera, p.
106.

Strambaldi,
p. 47.

Amadi, p. 411.

Fl. Boustron,
p. 260.

Machera, p.
237.

Strambaldi,
p. 149.

Hist. de
Chyp., II., p.
216.

court in 1382.¹ Satalia, a city in Karamania, had been captured by Pierre I. on 24th August 1361. After successfully resisting several attacks by the local Turkish emirs, it was on 14th May, 1373, surrendered to the Sultan of Alaya by Pierre II., to prevent its capture by the Genoese, who were then at war with Cyprus. The garrison was withdrawn to Kyrenia² carrying with them among other things a very celebrated picture of the Virgin, which, like so many other portraits of the same saint, was reputed to be the work of the Evangelist Luke. Though there is no direct evidence to that effect yet from the name it is highly probable that this church of St. George, which formerly stood in the town of Satalia, was re-erected at Nikosia and this precious work of art deposited in it.³

Hist. de
Chyp., III., p.
210.

St. Antoine du Cimetière. Of this church nothing definite is known except that during the reign of Jacques II. it was in receipt of an annual stipend of 116 besants chargeable on the royal domain.

Hist. de
Chyp., III., p.
261.

The chapel of St. Jacques de la Commersarie seems to have been the private property of Sir Simon de Montolif, or to have been erected by him, as it bears his name. It doubtless derived its other title from being situated near one of the octroi-houses (Comerchio) of the town. Its endowment in 1468 is represented to have amounted to ninety besants.⁴

¹ τὸ στίβιν τοῦ σίρ Τουμάς Παρέκ τοῦ ἐμπαλῆ τῆς αὐλῆς τοῦ ρηγός, κατὰ πρόσωπα τοῦ Ἀτταλιώτη.

"In casa de ser Thomas Parech, balio della corte del re," al' incontro la chiesa de S. Zorzi Atalioi.

² ὁ λαὸς ἐκουβαλήθην εἰς τὰ ξύλα μὲ ὕλαις του ταῖς βιτουαλίαις καὶ τὴν εἰκόνα τῆς Κύπρου Θεοτόκου, τὴν ἐζωγράψισεν ὁ ἀπόστολος Λουκάς, καὶ οὐλον τὸ ἀσημοχρούσαφον τοῦ ναοῦ καὶ τῶν εἰκόνων τοῦ τέμπλου, καὶ πολλὰ ἄλλα λείψανα, καὶ ἦσαν εἰς τὴν Κερίαν.

Il popolo si ritirò nelli vasselli, con tutte le vittuarie et con la immagine della santissima Nostra Donna, qual haveva depensa il santissimo Santo Luca, et tutto l'oro et l'argento delle chiese, et molte reliquie de santi, et vennero a Cerines.

³ Ludolph, curé of Suchen in Westphalia, who made a pilgrimage to the Holy Land in 1350, thus alludes to this sacred picture: "In hac civitate Scacalia tria genera perversa hominum degunt. In prima parte degunt Greci, a quibus dies Dominica celebratur. In secunda parte degunt Thurci, a quibus feria sexta celebratur. In parte qua degunt Greci est ymago beate Marie in tabula depicta, quarum tres sunt in mundo, una Rome, alia Constantinopolis, tertia Scatalie, omnes unius longitudinis, speciei et figure. Has ymages beatus Lucas juxta formam beate Virginis creditur pingisse, et ob hujus imaginis reverentiam Deus multa miracula operatur."

⁴ "Au procureur de la chappelle de saint Jacques de la Commersarie de sire Simon de Montolif, pour assenement de ladite chappelle." 90b. (3rd Jan. 1468).

The priory church of St. Sauveur du Cimetière would seem from a document preserved in the Cartulary of Santa Sophia to have been one of the oldest ecclesiastical buildings in Nikosia. It is described as being situated in the garth or green space enclosed within the cloister of St. Michael's.¹ Giovanni d'Ancona, then Archbishop, in the above-mentioned deed, which is dated 10th January, 1292, with the consent of the chapter bestowed it for life upon a certain brother Thomas, who had acted as vice-prior, in consideration of his long and meritorious services in connection with it, on the express understanding that it was to revert to the cathedral at his death.²

The attendance of all members of the Latin Communion at their respective cathedrals and parish churches seems at first to

Cart. de S.
Sophie, No. 65
(Docs. Nouv.,
p. 351).

¹ "Ecclesiam Sancti Salvatoris et domos ipsius, positas in claustro Sancti Michaelis Nicosiensis."

² M. René de Mas Latrie in his edition of the Chronicle of Amadi (p. 510, note 3) gives the following list of churches once existent in Nikosia:—

Ste.-Sophie, la cathédrale.
St.-Antoine-du-Cimetière.
Bibi, ou St.-Jean-l'Evangéliste.
St.-Barnabé.
St.-Constantin.
St.-Georges Tou Colocasy.
St.-Georges-des-Poulains.
St.-Georges-des-Sataliotes.
Haia Parascevi, ou le Vendredi-Saint.
St.-Jacques-de-la-Commersarie.
St.-Jean-de-Montfort.
St.-Mama.
La Miséricordieuse ou Notre-Dame-de-la-Miséricorde.
St.-Nicolas.
St.-Pierre et Saint-Paul.
St.-Sauveur.

Lusignan gives the following detailed list of the churches existing at Nikosia in his time:—

Lusignan,
Description,
p. 31 (a).

"Il y avoit plusieurs églises cathedrales pourcequ'elle estoit habitée de diverses nations, qui avoient leurs Prestres & Evesques, comme les Grecs, Armeniens, Coftes ou Circoncis, qui sont devenus Chrestiens, les Jacobites, Maronites, Nestoriens, Nubiens, ou Indiens, mais de deux excellentes par dessus les autres, sçavoir Sainte Sophie des Latins, & Crussotheistrie, qui signifie putant que Advocate, toute d'or ou precieuse, car mieux ne se pourroit-il tourner en nostre langue proprement en sa vraye signification. Celle des Armeniens s'appelle Sainte Croix, celle des Coftes Saint Antoine, et ainsi les autres. Il y avoit encore l'Eglise des Templiers, et des Chevaliers de Saint Jean l'Hospitalier, l'Eglise du Champ Saint, ou du Cimetière commun, lequel est dédié à mesme fin qu'à Paris, l'Eglise des Saints Innocents, celles de Saint Dominique, Saint François, Saint Augustin, des Carmes, des Moines S. Benoist, de Saint Bernard, des Chartreux, des religieux Saint Julien, qui portent une petite croix d'argent tousiours en la main & sont habillez de bleu; des Religieux de Saint Jacques, qui sont de l'ordre de Prémonstré, & autres Eglises Latines & Grecques.

have been required without exception. But this practice was soon found to cause great inconvenience owing to the distance of many of the hamlets and villages from the regular places of worship. The churches had in consequence become to a great extent practically deserted. To remedy this state of affairs Pierre, Cardinal of St. Marcellus, then Legate in the East, issued directions from Antioch in 1223 to the various diocesans to allow those of the nobility, who applied for permission, to keep private chaplains to minister to the spiritual needs of their households.¹ But the Cartulary of Santa Sophia proves conclusively that the necessity for such an indulgence had been fully recognised even before the receipt of the Legate's instructions. In 1221 a chaplaincy was instituted by Archbishop Eustorge in the village of Nisou at the request of Guillaume Vicomte and his wife, to whom it probably belonged, on condition that they and their heirs provided the priest in charge with a suitable house and garden, and an annual allowance of fifty measures of corn, the same quantity of barley and five measures of beans, which were to be delivered in the month of August. The Archbishop promised on his part with the consent of the chapter also to furnish the same ecclesiastic yearly with thirty measures of corn, an equal quantity of barley and a sum of 100 silver besants.

Hist. de
Chyp., III., p.
624.

Cart. de S.
Sophie, No. 42
(H. de Chyp.,
III., p. 616).

Cart. de S.
Sophie, No. 8
(Hist. de
Chyp., III., p.
603).

Cart. de S.
Sophie, No. 66
(H. de Chyp.,
II., 518).

In the Bull of 1196, confirming the rights and prerogatives of the Metropolitan See, the erection of churches and oratories without the previous consent of the Archbishop for the time being had been expressly forbidden.² But the prohibition must from the very first have been frequently disregarded, since Honorius III., even so early as 1221, is compelled to write to the Archbishop on the subject of the numerous private chapels and oratories, in many cases unendowed, which had been erected in

¹ Cum ville et casalia multa in insula Cyprì a cathedrali et a parrochiali ecclesia multum distent, et parrochiam exinde frequentare omittunt, divinis interesse officiis et ecclesiastica requirere sacramenta, ac per hoc multorum caritas plurimum refrigescat, et grave sepe possit discrimen accidere animarum: laicorum saluti providere volentes, et ecclesiarum jura nihilominus illibata servari, presentium auctoritate precepimus, ut cum nobilis quisquam, presertim quem zelus Domini moveat, a diocesano episcopo devote duxerit expetendum ut ei habere liceat capellanum, qui sibi et suis ministret ecclesiastica sacramenta, cui etiam ipse nobilis necessaria conferat, assensus ei facilis, sine matricis ecclesie ac alieni prejudicio, prebeatur.

H. de Chyp.,
III., p. 603.

² Auctoritate insuper apostolica prohibemus ne quis, infra fines tue diocesis, sine tuo vel successorum tuorum assensu, ecclesiam vel oratorium construere de novo presumat, salvis privilegiis pontificum romanorum.

private houses.¹ In consequence of this irregularity many persons he asserts neglect the cathedral services and do not hear the Word of God as they ought. He accordingly directs the Archbishop to suppress those that were not required, especially such as had been erected without archiepiscopal sanction, or were unendowed, and to threaten all who resisted the execution of this decree with the censure of the Church. That these measures did not suffice to stop this illegal practice is evident from a letter addressed on 29th May, 1368, to the then Archbishop,² Raymond de la Pradèle, by Urban V., in consequence of the representations of Pierre I. The King had complained that many of the nobles, knights and burgesses of Nikosia were accustomed to have baptisms and marriages performed in their own houses, as well as masses and other divine offices celebrated in them. A serious diminution had thereby taken place in the number of those present at the cathedral on Sundays and holy days, which called for the Pope's interference. Urban accordingly charges the Archbishop to compel such persons to attend their respective churches for divine service and the reception of the sacraments under threat of ecclesiastical penalties in the event of refusal. An exception from this obligation had been made in 1237 by Gregory IX. in favour of Henri I. and the members of his family, who on account of their remoteness from the cathedral had been allowed to attend divine service and to receive the Communion and other sacraments in the chapel attached to the royal palace.³ This indulgence was confirmed

Cart. de S.
Sophie, No. 131
(Hist. de
Chyp., iii., p.
758).

Cart. de S.
Sophie, No. 67
(Hist. de
Chyp., iii.,
p. 641).

¹ Significatum est nobis quod plures in propriis laribus, infra tuam diocesim, capellas et oratoria quarum indoctata sunt aliqua construxerunt. Harum igitur occasione multi matricem contemnunt ecclesiam, nec verbum Dei audiunt, ut deberent. Volumus itaque, auctoritate tibi presentium injungentes, quatinus, prout saluti expedit animarum, superflua studeas ex hujusmodi capellis et oratoriis, presertim qui sine tuo seu predecessorum tuorum erecta consensu vel indoctata constituerint, remove: contradictores per censuram ecclesiasticam, appellatione postposita, compescendo.

² "Instigante diabolo, quamplures barones, milites et burgenses in dicta civitate morantes, orthodoxe fidei professores utinam—eorum filios et filias in suis propriis et prophanis domibus faciunt baptizari, matrimoniorum solemnizari contractus, et in domibus ipsis eorumque cameris missas et alia officia divina celebrari, dictam ecclesiam (metropolitica) diebus dominicis et festivis quasi orbatam spiritualibus filiis et vacuum relinquendo."

³ Cum, sicut tua (i.e. Henrici, "regis Cipri illustris") nobis petitione monstrasti, tu ac familia tua recipiendis ecclesiasticis sacramentis ad matricem ecclesiam, a qua non modicum remoti existitis, accedere non possitis, tibi et eidem familie, ut a capellano capelle tue audire divina, communionem et alia sacramenta ecclesiastica recipere valeatis, sine juris alieni prejudicio, de speciali gratia, auctoritate presentium indulgemus.

Hist. de
Chyp., iii., p.
640.

Hist. de
Chyp., iii. pp.
758.

by Urban and extended to those of the nobility, who possessed chapels properly endowed and provided with clergy.¹ These might at the discretion of the Archbishop be allowed to hear mass and the other divine offices in such places on holy days.

Labbe,
Concil., tom.
xi. (2), col.
xxx.
Mansi,
Concil., tom.
xxvi. col. 313.

Another cause of this general desertion of the cathedral and parish churches was distinctly traceable to the action of the monastic Orders, who encouraged the absentees to attend the services of their chapels instead.² Such conduct Archbishop Hugo, who notices it in his Constitution of 1257, declares to be directly opposed to the canons, which expressly forbid one church from admitting the members of another to its services on Sundays and festivals, as well as prohibit the public celebration of mass and the holding of popular gatherings in monasteries. He ordains that this practice shall for the future be discontinued lest, as he quaintly observes, the Church of Nikosia should in

Of Isaiah, i., 8. course of time be left like a lodge in a garden of cucumbers.

That Latin ecclesiastics in the East were seldom remarkable for well-regulated lives will be readily acknowledged by all who have studied the records of contemporary writers. Nor was this laxity of morals confined to the lower ranks of the clergy. Some of the most notorious offenders were to be found among those who occupied the highest places in the hierarchy. Those who are acquainted with the pages of Guillaume de Tyr will easily recall to mind the name of the notorious Heraclius, Patriarch of Jerusalem, whose conduct sheds such lustre upon the Church he adorned.³ This worthy is stated to have lived in open adultery

Contin. G. de
Tyr, lib.
xxiii., c. ii.

¹ Quod rex prefatus, domus ejus et quidam de prefato regno Cipri barones, capellas solemnes habentes, sufficienter dotatas et sacerdotibus fulcitas, secundum tue prefate discretionis arbitrium, missam et alia dicta officia licite diebus audire valeant feriatibus.

² Non sine admiratione referimus, quod aliqui religiosi et utinam non omnes, civitatis Nicosiensis, falcem in alienam messem mittentes, parochianos Nicosienses ecclesiæ, quæ unica est in civitate parochialis ecclesia Latinorum, passim recipiunt ad Divina. Quos etsi non reprimat regula naturalis, videlicet, ut quod sibi fieri nolunt, non faciant, aliis: saltem jura canonica ab hujusmodi eos revocare deberent, quæ prohibent alienos parochianos ad Divina recipi diebus Dominicis et festivis, et ne in religiosorum cœnobiis missæ publicæ, id est publice celebrentur, nec in servorum Dei secessibus et eorum receptaculis ulla popularis conventus occasio præbeatur: quia eorum non expedit animabus. Nos autem volentes eorum providere salutem et etiam honestatem, et ne Nicosiensis ecclesia, diebus saltem Dominicis et Festivis, debito honore privetur, aut sicut tugurium in cucumerario relinquatur, ne hoc de cætero fiat districtius inhibemus.

³ To guard against any suspicion of exaggeration the actual language in which these interesting details are narrated is here transcribed.

"Quant il fu revenu de Rome, il acointa la fame à un mercier qui estoit à Naples, à douze mille de Jerusalem. Il la demandoit sovent. Cele i aloit. Il li

with the wife of a merchant at Nablous, whose complaisance he had purchased with costly gifts. By her he had a numerous progeny of illegitimate children. She is said to have visited him openly at the monastery, where he resided, clad in robes an empress might have worn and preceded by six footmen. Indeed so well understood were his relations with this woman that she was pointed out by the inhabitants of the Holy City to strangers as his wife.

The story runs that after one of those irregular additions to the patriarchal household, which were of not infrequent occurrence, a half-witted fellow burst into the council chamber, where Heraclius was sitting, and addressed him with the words: "Sir Patriarch, reward me well, for I bring you good news. Pasque de Riveri your wife has a fine daughter." With such an example before them it was not strange that his subordinates failed to show themselves models of propriety. In fact the same historian, who has recorded the infamy of the Patriarch, has also declared that through his evil influence Jerusalem was converted by the clergy into a veritable sink of iniquity. He is plainly of opinion that its subsequent capture by Saladin was directly due to the divine wrath, since Jesus Christ could no longer endure the iniquity and filth which He beheld in the city where He was crucified.

As might be supposed the Western clergy on their transference from Palestine to Cyprus did not abandon their former dissolute mode of life. It was not long before the same foul plague spot made its appearance in their new settlement also. Even so early as 1223 indications of its presence are to be found in the efforts made by ecclesiastical authorities to suppress an evil, to which they found it impossible entirely to shut their eyes. The Papal Legate, Cardinal Pierre, in his decree of the

Hist. de
Chyp., III., p.
621.

doit assés de son avoir, por estre bien de son baron. Ne demora guaires que son mari fu mort. Après ce, le patriarche la fist venir en Jerusalem, et li acheta bonne maison de pierre. Si la tenoit voiant le siecle ausi com li bons fait sa fame, fors tant que ele n'estoit mie avec lui. Quant ele ala au mostier, ele estoit ausi atornée de riches dras, com ce fust une emperre, et si serjant devant lui. Quant aucunes gens la veoient qui ne la conoissoient pas, il demandoient qui cele dame estoit. Cil qui la conoissoient disoient que c'estoit la fame du patriarche (!). Ele avoit nom Pasque de Riveri. Enfans avoit du patriarche, et les barons estoient, que là où il se conseilloyent, vint un fol au patriarche, si li dist: 'Sire patriarche donés moi bon don, car je vous aport bonnes nouvelles. Pasque de Riveri vostre fame a une bele fille'. Por ce li di que le patriarche estoit en tel vie, si prenoient essemble à lui li clerc et li presboire de la cité. Quant Jesus-Christ vit le peschié et l'ordure que l'on faisoit là où il fu crucifié, il ne le pout pas soffrir.

10th March of that year, which has been already quoted, refers with sorrow to the reports that had reached him of their unbridled licentiousness.¹ Some of them according to his information had not hesitated most shamelessly to harbour concubines even in their own houses, while others with equal profligacy had openly kept them elsewhere. To prevent a continuance of these scandals he lays down the following regulations: Clerics hereafter convicted of having such women publicly in their houses are to be deprived by their diocesans of the income of their preferments for two years, while those guilty of publicly keeping them elsewhere are to suffer the same penalty, but for one year only. From the prominence given to a certain word one is irresistibly led to conclude that the offence consisted mainly in its publicity. Hardened offenders, whom the threat of punishment could not deter, were to be proceeded against according to the canons. Any lingering doubts as to the truth of these charges must certainly be dispelled by a perusal of some of the Constitutions drawn up by Archbishop Hugo for the regulation of his diocese. The state of clerical society at that period may be well surmised from some of the enactments to be met with in that code. Among others are prohibitions against drunkenness, consorting with members of the opposite sex, and visiting nuns except with express permission.² The better to remove all occasion for

Labbe, Concil., tom. xi. (2), col. 2378.
Mansi, Concil., tom. xxvi., col. 311.

¹ Quia nihil magis fulget in domo Domini quam in ecclesiasticis viris vite honestas et conversatio impolluta, et quosdam in partibus vestris quamquam dolentes audivimus ita carnis immunditiis deservire, ut in domibus propriis impudenter habeant concubinas; quidem vero, etsi non in domibus propriis, in aliis tamen eas publice teneant, ipsisque necessaria subministrent; sancte Romane Ecclesie, matris nostre, sequentes vestigia, districte precipimus, ut quicumque in sacris ordinibus constitutus in domo sua de cetero publice habuerit concubinam, prebende sue proventibus a diocesano episcopo biennio spoliatur; quod si in aliena domo eam tenuerit publice, nichilominus proventibus unius anni modo simili spoliatur.

² § 5. Ut clerici abstineant a crapula.

§ 6. Ut non cohabitent cum mulieribus.

§ 7. Ut non eant ad moniales sine licentiâ.

§ 26. De penâ clericorum de nocte euntium. Quia vero qui male agit, odit lucem: omnibus clericis inhibemus districte, ne vadeant de nocte, maxime post tertiam pulsationem: quod si inventi fuerint, licentiam damus custodibus civitatis, ut eos capiant salvâ manu, et detineant usque mane, nobis quanto citius præsentandos.

§ 8. De vita et honestate clericorum. Item clerici commercia vel officia sæcularia non exerceant, maxime inhonesta, mimis, joculatoribus et histrionibus intendentes: et tabernas prorsus evitent nisi causa necessitatis in itinere constituti. Ad aleas et taxillos non ludant, nec hujusmodi ludis intersint. . . . Pannis rubeis vel viridibus, necnon manicis aut sotularibus consutis vel rostratis, frenis, sellis, pectoralibus, et calcaribus deauratis, vel aliam super-

irregular conduct clerics were required to be within doors at night on the third ringing of the curfew. Those found wandering about after that hour the city guards were empowered to arrest and bring before the Archbishop as early as possible the following morning. They were strictly forbidden also to engage in pursuits or callings peculiar to laymen, especially those of a questionable nature, to keep company with mimers, jesters and actors, to enter houses of public entertainment unless when compelled by the exigencies of travel, to engage in or be present at games of chance. They were not to wear garments of conspicuous hue, have their sleeves sewn up or their shoes curved, use gilded or ornamented horse furniture, gilded spurs or buckles or shoe-latchets with gold or silver ornaments, or carry rings, except such as denoted official rank.

That the clergy often employed their sacred calling as a means for self-aggrandisement is only too apparent.¹ Among other regulations is one forbidding any priest in receipt of a stipend for the performance of an annual mass or other service to undertake, during the whole or any part of that same period, any other spiritual duty under a penalty of having to refund the amount of his stipend, as well as to give as much again in charity. Clerics who receive tapers or candles at funerals or at masses in commemoration of the dead are strictly enjoined to remain until the end of the service.² Failing this they are to restore what they have received, with as much again. No cleric is to venture to snatch candles out of the hands of those distributing them at a funeral, or on the occasion of one, under a penalty to be imposed at the discretion of the Archbishop. The shameless conduct of some of the clergy is noticed, who at funeral services do not wait to receive the customary offerings from the

Labbe, Concil. tom. xi. (2), col. 2380, sec. 23. Mansi, Concil. tom. xxvi.

Labbe, ut supra, sec. 30. Mansi, ut supra.

Labbe, ut supra, sec. 30. Mansi, ut supra, col. 320.

fluitatem gerentibus, non utantur.—Fibulas omnino non ferant, nec corrigias auri vel argenti ornamentum habentes, sicut nec annulos, nisi quibus competit ex officio dignitatis.

¹ De pænâ eorum qui se eodem tempore ad duo servitia obligant.

Sacerdotum insuper avaritiam refrænantes, inhibemus, ne quis presbyter, qui recepit pro uno anniversario stipendium, aut vel pro alio servitio assidue exequendo, interim ad simile vel aliud se obliget in parte temporis vel in toto: quod si fecerit et id quod male accepit restituat et ad eleemosynam solvet tantundem.

² De pænâ eorum qui in exsequiis aliquid recipiunt et finem non expectant. Eos vero presbyteros aut clericos qui in obsequiis vel officiis pro defunctis cereos vel candelas recipiunt, præcepimus finem servitii expectare: alioquin et quod acceperint restituent et tantundem; et volumus inviolabiliter observari, quod nullus clericus audeat vel præsumat rapere candelas de manibus dantium in funere, seu ejus occasione, sub pænâ nostro arbitrio inferendâ.

laity as they are being brought to the altar, but in the sight of the congregation pounce upon them like ravening wolves, heedless of the sacrilege which they commit by their action.¹ They were accustomed, too, it seems, on the news of a death, to proceed to the house of the deceased with crosses borne aloft, not with one only, as was befitting, but with many collected from all directions, and not out of respect to God or from any feeling of religion, but merely to scramble for the candles distributed on such occasions. So great, indeed, was their greed that the laity were at such times unable to satisfy their demands. Their shouts disturbed the mourners, while frequently in the scramble that ensued the crosses were knocked together. Some of them also, when acting as the agents or executors of deceased persons, either distributed the property entrusted to their charge unfairly, or negligently, or took no trouble at all in the matter, or, worst of all, converted it to their own use.

One fertile source of these disorders was the facility with which strange clerics were admitted into the ranks of the island clergy. Individuals, who had been excommunicated or suspended by their own diocesans for misconduct, used frequently to take their letters of orders to places where they were not known, and there presumptuously perform the duties proper to their several orders.² Some even pretending with the aid of

Labbe, Concil., tom. xi. (2), 2415. sec. 10.

Mansi, tom. xxvi., col. 347.

¹ *Contra avaritiam clericorum.* Ecce enim, quod de nostris subditis cum cordis amaritudine referimus, jam adeo devenere effrontes, ut etiam in loco et de loco sacro, cum pro mortuis exequiæ celebrantur, oblationes de manu laicorum ipsas ad altare deferentium, in conspectu populi, rapaces lupi non recipiunt, sed rapiunt impudenter, non verentes crimen sacrilegii incurrere sic aperte. Cumque ad domum alicujus defuncti cum cruce processio debeat proficisci: tot illuc, non propter Deum, aut devotionem aliquam, sed propter candelas, cruces undique deferuntur, quod laici non sufficienti deferentium extinguere sitim, nec possunt eorum molestias tolerare ingerentium se, tam ardentem, ut eos quasi opprimant et seipsum, ut etiam, quod est horribile auditu, præter eorum clamores validos, cruces ipsæ ad invicem colliduntur. Quidam etiam presbyteri et alii clerici, dum defuncto commissarii seu executores fuerint cum sociis aut soli: quæ committuntur eisdem, infideliter distribuunt, negligenter aut nullo modo requirunt: quodque pessimum est, aliquando retinent sibi ipsis.

² *De ordinibus.*—Statuimus quod presbyteri qui non sunt oriundi de Cypro, non admittantur in civitatibus vel diocesibus istius provinciæ ad celebrandum. Divina, ut sacerdotes. Novimus enim et pro certo didicimus, quosdam in sacris ordinibus constitutos, culpis propriis exigentibus, a prælatis suis excommunicationis vel suspensionis vinculo innodatos, cum litteris suæ ordinationis ad peregrinas ubi sunt incogniti nationes migrasse, et ibidem ausu temerario in susceptis ordinibus ministrasse. Et nonnullos alios qui mentientes se promotos, cum non sint, cum falsis litteris nonnunquam ab indiscretis ecclesiæ prælatis admissos fuisse, et ibidem de facto ministrasse ecclesiastica sacramenta: quod quum grave et ridiculosum sit, nullus sanæ mentis ignorat. Unde volumus quod nullus talium admittatur omnino, nisi sui ordinatoris vel successoris illius

forged letters to be ordained had been admitted by careless prelates into their dioceses and had actually administered the sacraments. To prevent the recurrence of such scandals it was expressly enjoined by a Synod, assembled at Limassol in September, 1298, under the presidency of Archbishop Gerard, that only native-born ecclesiastics should be allowed to officiate without question in the province. Every one else was to be inhibited until he had produced a letter from the bishop, who had ordained him, or from his successor. This document was to contain nothing likely to arouse suspicion, to make special mention of the order conferred upon the bearer, give a satisfactory reason for his presence abroad, bear favourable testimony to his former life and conversation, and adduce reliable evidence that in the country from which he came he had discharged the duties of a secular priest. In cases where this precaution was found to have been neglected, both receiver and received were to be punished according to the decision of the ensuing Synod. In the itinerary of Felix Faber are clear indications that, despite all precautions, but little improvement took place as time advanced. A staunch member of the Church, whose credit he impugns, his evidence cannot fairly be questioned. So important, indeed, are his remarks that the actual words, in which he makes them, should be quoted:—

“Of the bishops and clergy, both secular and regular, I cannot speak but with bitterness of heart, and if I would speak I could not, unless I whisper it into the ear of Heaven. It is absolutely indispensable for the dignity of the Catholic faith that in the confines of Christendom, such as Cyprus is, there should be placed bishops of mature age, energetic, and resident in their dioceses, who by teaching and example might favourably influence towards the Roman Church not only their co-religionists, but Greeks, Armenians, and other Oriental schismatics and heretics, and whose conspicuous virtues might fill Saracens and Turks with admiration. For Cyprus is surrounded on all sides by the above-mentioned unspeakable races, who daily traverse all parts of the island in the pursuit of their business. For this reason maturity of age is of more consequence there than holiness is at Rome, and licence is more endurable at Rome than the

Felix Fabri
Evagator, tom
iii., p. 242.

ostendat litteras omni suspicione carentes, suscepti ordinis mentionem expressam et causam peregrinationis idoneam continentes: sed alias de bonâ vitâ et famâ et conversatione antiquâ, et quod in terra de qua venit sacerdotio fungebatur in habitu sæculari, faciat plenam fidem. Alioquin tam recipiens, quam receptus, puniatur ad arbitrium concilii subsequentis.

sight of a bad example there. We know that in the early Church the chief Apostles were sent to the localities inhabited by the Gentiles, for which reason Peter and John were sent from Jerusalem to Samaria (Acts viii.). Now, however, who are sent to those out of the way places as bishops? Let those who send them see to it. Why, members of the Mendicant Orders, who abhor their professed poverty, do not practise chastity, find obedience irksome, loathe the observance of their rule, and are ashamed to wear their despised monastic garb, are selected as bishops for those places through their own fawnings and entreaties, and preferments begged from princes and nobles, and sometimes also through iniquitous and simoniacal bribes, the money for which they have acquired from devout Christians as alms under pious but false pretences. I was thrown for a while in the company of the Bishop of Paphos¹ in the following wise: "On one occasion we were detained for three days in the harbour of Salines (Larnaka) in Cyprus. It was reported that two bishops were coming as our fellow-passengers. At length the two bishops arrived with their equipages and a quantity of baggage and, coming on board the galley, caused much inconvenience to us pilgrims, crowding our already very confined quarters. One of these bishops was a monk, a member of one of the Mendicant Orders. Upon him I kept my eye more closely than upon the other. He was a beardless youth with the face and manners of a woman. He wore the habit of his Order, but it was very different both in colour and texture, being made of valuable camelot, with a train like a woman's. He had various jewelled rings upon his fingers and his neck was encircled with a gold chain. He quarrelled daily with his servants and treated every one with contempt, especially the pilgrims whom he would not allow to sit with him. On one occasion a priest of our company, the chaplain of a certain knight, one of the pilgrims, asked him to move up a little from where he was sitting so as not to crowd the knight. The bishop greeted the request with a haughty stare, but the priest planting himself in front of the bishop claimed as his the seat and berth, for which he had paid a considerable sum. In the hearing of all the bishop replied: 'How dare you dispute with me, you ass? Do you know who I am?' The priest retorted: 'I am not an ass, but a priest. I neither despise a priest nor should

¹ The name of this episcopal exquisite was possibly Simon de Balcinola, who was appointed to the See about 1485. Faber's attention was doubtless drawn more closely to him from his being a member of the same monastic Order.

I hold a bishop up to scorn. But I perceive that you are a most haughty monk and irreligious friar, with whom I will fight tooth and nail for my rights.' Upon this the bishop made a gesture at him with his thumb, as the Italians are wont to do when they wish to show contempt for any one. On observing this the knight made a rush for the bishop, as did some other young knights also, shouting and swearing. But the bishop prudently taking to his heels rushed up on deck to the captain on the poop, nor did he again descend to the pilgrims' quarters." Well might the narrator of this edifying spectacle remark after his experience of the state of religion in the island: "I marvel the name of Christ has not already disappeared from Cyprus, seeing that it is in the midst of Turks and Saracens".¹

¹ INVECTIO CONTRA CYPRI PROVISIONEM

De diœcesanis autem et clero, plebanis et religiosis, loqui non possum nisi cum cordis amaritudine, et si loqui vellem, non possem, nisi velim os in cœlum ponere. Summe necessarium esset pro fidei catholicæ dignitate, quod in finibus ultimis Christianæ religionis, ut est Cyprus, ponerentur episcopi maturi, fortes et in ecclesiis suis residentiam habentes, qui verbo et exemplo non solum sibi subditos, sed Græcos, Armenos et cæteros schismaticos ac Orientales hæreticos ad ecclesiæ Romanæ dilectionem inclinarent, et Sarracenos, Turcos in admirationem verterent ob insignia virtutum. Præfatis enim monstruosis gentibus Cyprus undique circumdata est, et quottidie pro suis negotiis per insulæ totius loca vagantur. Ideo magis esset ibi necessaria maturitas quam Romæ sanctitas, et tolerabilius est Romæ esse excessum, quam ibi videre malum exemplum.

Scimus quod in primitiva ecclesia ad loca gentilia mittebantur principales apostolici, unde Petrus et Johannes fuerunt missi a Jerusalem in Samariam (Act. viii.). Nunc autem qui mittuntur ad illa extrema loca, ut sint episcopi, videant ipsi mittentes, nam fratres de ordinibus Mendicantium, qui paupertatem professam abominantur, castitate non afficiuntur, obedientia onerantur, et qui observantiam suæ regulæ detestantur et ferre habitum despectum monachalem verecundantur, ad illa loca destinantur episcopi ad eorum adulationes et preces et mendicatas principum et nobilium promotiones et nonnunquam ad oblata iniqua et simoniaca munera, quæ ipsi in ratione eleemosynarum a Christi fidelibus acceperunt, pias sed falsas allegantes causas. Conversatus fui ad tempus cum episcopo Paphiensi in tali casu: quâdam vice tribus diebus detenti fuimus in portu Salinensi Cypri, et dicebatur, quod duo episcopi essent venturi et nobiscum navigaturi: tandem duo episcopi cum equitaturis et apparatu multo venerunt et ingressi galeam nobis peregrinis multum infesti fuerunt et nostra angusta loca magis angustaverunt. Inter illos episcopos unus erat religiosus, de ordine quodam Mendicantium, ad quem ego oculum habui magis, quam ad alium dominum. Erat autem episcopus ille juvenis, imberbis, femineam habens faciem et mores per omnia muliebres, habitum suum portavit, sed in colore et valore mutatum. Nam de pretiosa scamalota formaverat sibi habitum cum caudâ retro, sicut femina, et multos in digitis habebat annulos geminatos et in collo habebat auream catenam et cum suis ministris quottidie contendebat, aspernabatur autem cunctos, præcipue tamen peregrinos, quos non sinebat secum condescere. Quâdam vice quidem sacerdos de nostris, capellanus cujusdam militis peregrini, rogavit eum paululum ascendere a loco, in quo sedebat, ne sic arcaret militem, episcopus autem despective sacerdotem illum inspiciens

Documents
Nouv., p. 527.
et sqq.

II. "De bene-
ficiis non
vendendis."

Soon after the acquisition of the island by the Republic a deputation of Cypriot notables proceeded to Venice with a memorial, which they had been charged by their compatriots to lay before the Signory.¹ The governing authorities after carefully considering in concert with the Senate each of the various points contained in the document, transmitted their decisions to their representatives in Cyprus. Among other matters were certain suggested reforms in connection with ecclesiastical abuses, which are of the highest interest. The Cypriots professed to regard the numerous misfortunes, which of late years had befallen their country, as due to the divine wrath for the small care and attention bestowed upon the churches, that had everywhere been allowed to fall into ruins. This lamentable state of things the memorialists ascribed to the pernicious custom of putting up to public auction and selling to the highest bidder all ecclesiastical preferments when vacant, Greek as well as Latin, without any regard to the status of the purchaser, whether lay or clerical, worthy or unworthy, educated or illiterate. These persons did not scruple to appropriate and impoverish the endowments of the churches, of which they had in such a manner become possessed, and to completely ruin them. In consequence the number of masses and services was greatly curtailed, contrary to the intention of the deceased benefactors, who had endowed these places. To put a stop to these abuses they prayed the Government to take care for the future that no vacancy should be filled except by worthy and learned ecclesiastics after consultation with the gentry and inhabitants of

despexit, sacerdos autem locum et cumbam quam ingenti pretio pro se emerat, defendit opponens se episcopo, ad quem episcopus in omnium audientia dixit: "et quomodo tu asine audes contendere mecum, nonne scis, quis ego sum?" Ad quem clericus dixit: "Ego asinus non sum, sed sacerdos, nec sacerdotem sperno nec episcopum contemnere debeo, sed superbissimum monachum et irreligiosum fratrem sentio, cum quo usque ad unguem pro iuribus meis contendere volo." Ad haec ostendit episcopus ille sacerdoti ficum, ut solet fieri ab Italis cum pollice, cum alicui contumeliam inferre volunt. Hoc dum miles clerici vidisset, insurrexit contra episcopum, et alii milites juvenes cum eo, cum clamore et gurgio, episcopus autem prudenti usus consilio fugam arripuit sursum in castellum ad patronum, nec amplius ad peregrinorum loca descendit. Dixi superius in P. I. Fol. 68. de quodam clerico, Latino et Graeco simul, et multa alia notavi, ita quod miror, quod nomen Christi non dudum est a Cypro deletum, cum sit in medio Turcorum et Sarracenorum (*Felix Fabri. Edit. Haeseler, vol. iij., p. 242*).

¹ They were three in number and, as described in the document from which the particulars of their mission are taken, were "dominus Hanibal Babinus, eques, Petrus Gullus et Ioannes Strambali, oratores istius fidelissime et nobis charissime Universitatis Cyprî".

the particular locality, and also to prohibit the custom of selling such preferments or of offering them to public auction. Any charges payable by those who received them should be expended upon the fabric of the buildings, according as the local authorities and those appointed to assist them in the matter might determine. In addition they suggested the appointment of six or eight persons of position and integrity by the supreme council at Venice, who should be associated with the representatives of the Signory in the island in the government and reparation of the churches, and the supervision of the clergy. As one notable cause of the prevalent disorders was the frequent non-residence of the clergy they further suggested that, in the case of those who had not a lawful excuse for absence, the half of their stipends should be deducted and expended for the benefit of their churches. The Government in its reply stated that before coming to a final decision on the first point raised by the memorialists it must acquire a thorough knowledge of the privileges granted by the Holy See, as well as of the authority under which this custom of bestowing preferments had continued to the present. It promised, therefore, to write and request its representatives in the island to furnish it with all possible information on the subject. With regard, however, to the election of those who should have charge of the repairs of the churches it was content that this suggested reform should be carried out on the lines proposed by its petitioners. That churches and monasteries might not suffer through the non-residence of those preferred to them, it was decreed that when they required to be repaired the necessary work should be done by the local authorities, and the expenses incurred defrayed out of the incomes of the preferments, in default of those holding them doing it themselves. Another frequent source of complaint was the bestowal of the benefices upon foreigners. Accordingly the deputation prayed the Signory not to countenance this practice, which entailed considerable hardship upon the Cypriots, but either through the medium of the Pope or in any other way which seemed good to it, to confer them in future upon natives. Should the Signory decide to reserve the archbishopric and one of the suffragan Sees for Venetians the memorialists expressed themselves ready to accept such an arrangement, provided they were not bestowed upon members of any other nationality. The Signory in reply promised to write to its envoy at Rome and obtain this concession as to the bestowal of the benefices. With regard, however, to the question

III. De beneficiis dandis regnicolis.

of the dioceses it declared its intention of conferring all fo upon Venetians. But the evils, to which attention was the called, had become too deeply ingrained to be eradicated by any such measures however skilfully devised. That these proposed reforms would practically remain a dead letter our experience of the treatment accorded to former suggestions of the sa nature would have led us to expect. But actual evidence .. that effect exists in the report presented to the Signory in 1562 at the end of the Venetian domination by Bernardo Sagredo, who had for two years acted as purveyor-general.¹ In that document he draws a very melancholy picture of the state of religion among the Latins. Speaking of the Cathedral Church of Nikosia he declares there have been times when the representatives of Venice on proceeding there for public worship have had to send for a priest to conduct the service!² He admits at the same time that great improvements in this respect had been effected by the present Archbishop and that the services were now conducted with greater regularity. In consequence of these reforms the cathedral was again much frequented, though before on occasions when the authorities did not attend the congregation was but small. He also commends the conduct of the Bishops of Famagusta and Paphos in introducing similar improvements into their respective cathedrals. With regard to the latter building he reports that it had become so

Hist. de
Chyp., tom.
III., p. 542.

¹ Li sono quattro chiese latine vescovali. La prima è l'arcivescovato di Nicosia, chiesa tanto ben redotta da questo arcivescovo quanto si può desiderare, oltra che vi son molte messe; che per avanti, li clarissini rettori molte volte, quando andavano a messa, bisognava che mandassero cercando qual che prete. Ha fatto la capella di canto figurato; et ogni festa cantano li divini offitii, et anco ogni giorno, oltra la messa grande, sè dice matutino con tutte l'hore la mattina et dipoi desinare vespero et compieta; per il che la chiesa è frequentata da gentilhuomini et altri, che sono accertato ch'avanti, se non vi andavano li rettori, pochi vi andavano. Medesimamente il vescovo di Famagosta fa offitiar ben la sua chiesa, et così quel di Baffo, quale ha ritrovata la sua chiesa molto rovinata, che pochissimo o niente era offitiata per il che l'era andata a rovina, la onde spende et spenderà molti danari per redurla che sia chiesa. Et è già a buon termine, fa che li sacerdoti frequentano li divini officii, che prima la guardavano poco. Di quel di Limisso non posso dir niente, per non essere alla sua residentia. Il suo vicario, che è un frate Dominichino, fa da vicario; il qual, stando fuor del suo monasterio per un poco di premio, si può sperar poco bene.

Documents
Nouveaux, p.
504.

² Archbishop Vittore Marcello in his letter of complaint to Pope Sixtus IV. (23rd May, 1481), with regard to the conduct of Nicolò Donato, Bishop of Limassol, thus speaks of certain of the canons of the metropolitan cathedral: "Et jam quosdam canonicos et alios deficere fecit a nobis, quos ipsi correximus et castigavimus, cum dissoluti essent et divinum cultum negligerent, officium, ut ita loquar, non celebrantes".



WEST FRONT, ST. NICOLAS, FAMAGUSTA

dilapidated that service was scarcely ever held there, until the present occupant of the See had expended large sums upon its restoration. This step had been attended with the happiest results, as the clergy had become more attentive to their duties, which they had formerly most grossly neglected. Of the Bishop of Limassol he remarks that he has nothing to say, as that prelate was not in residence. But his representative, a Dominican friar, comes in for a most scathing notice at his hands. He observes that little good could be expected of him, since he had been tempted to leave his monastery by the small remuneration offered for his services!

The true explanation of all these irregularities was to be found in the continued absence of the archbishops who, until the appointment of the last of them, Filippo Mocenigo, are reported never to have visited their province for the long period of seventy years.

Raynald.,
ad ann. 1560.
No. 91.

Note.—Famagusta is the only other town in the island which approaches Nikosia in the number and sumptuousness of its mediæval buildings. Foremost among them stands the Latin Cathedral dedicated to St. Nicolas, which serves as the resting-place of the two last sovereigns of the house of Lusignan, Jacques II. and his infant son, Jacques III.¹ Like the Cathedral of Santa Sophia the style is early French Gothic, though somewhat later in date. The columns, as in the older building, are circular, the nave is divided into seven bays, while each aisle has an eastern apse. The western end is terminated by two fine towers, with a fine triple doorway. There is no open porch as at Nikosia, but there are chapels on either side. It, too, has experienced the same desecration as its counterpart at the capital, being converted into a mosque immediately after

Transactions
of Royal
Institute of
Brit. Archi-
tects, Secs.
1382-3. p. 18.

¹ The following inscription relative to the partial reconstruction of the cathedral in 1311 by Bishop Baudouin is to be found on one of the buttresses on the south side:—

De Mas-
latrie, Ile de
Chypre, p.
385.

L'an . de . mil . et . trois . cens . et . XI .
de . Crist . a . III . jors . d'Aoust .
fu . despendue . l'amonée . ordonnée .
por . le . labour . d'l'glise . de . Famag .
et . commensa . le . labour . le . vesq .
Bauduin . ledit . an . le . premier .
jor . de . Septembre . douquel . labour .
VI . votes . d' . deus . heles . estoient .
faites . e . X . votes . des . heles . aus .
VIII . vots . dire .

while on the reverse side are the words:—

La nave . de l'glise . estoit faite .

the capture of the town in 1571. Most of the other buildings, which escaped the destruction wrought by the repeated Turkish bombardments during the siege, have since been allowed to crumble into ruins, but the frescoes still to be seen on their shattered walls survive to tell of their former magnificence. Of their names the following alone have escaped the wreck of time: St.-Antoine, St.-Dominique, St.-François, St.-Pierre et St.-Paul, and St.-Simeon.

The Other Non-Orthodox Denominations.

Lusignan, p.
34 (a).

Besides members of the Church of Rome representatives of various other Christian communities also arrived in the island at the time of the first Latin settlement.¹ Among those enumerated by Lusignan are to be found Armenians, Copts, Maronites, Indians (*i.e.*, Abyssinians), Nestorians, Georgians and Jacobites. The attitude of Guy towards the members of these numerous sects was characterised by great liberality and toleration. Not only did he grant them the free exercise of their faith, but also assigned them different localities in his new capital, where they might build houses and erect places of worship. From the time of their first appearance to the period when he wrote, so Lusignan declares, they had all their own individual bishops, who were consecrated and sent to minister to them by their respective Patriarchs.²

Hist. de
Chyp., tom. I.,
p. 103 and
n. 2.

1. The *Syrians*, forced at various periods to quit their native land by the invading Moslem, appeared long prior to the arrival of the Latins, at a time which cannot now be definitely ascertained. They settled principally in Nikosia and Famagusta, being civilly under the jurisdiction of an official called a *reis*, who was a compatriot appointed by the sovereign and resident at Nikosia. In the fourteenth century they are said to have possessed another of these functionaries in Famagusta also.

¹ Quando poi il Re Guido andò in Cipro, andorno alcuni d'ogni nazione in Cipro in compagnia del Re, et il Re li diede loco nella città di Nicosia di fabricare le loro case et chiese.

Lusignan, ut
supra.

² Ogni nazione di questa haveva il suo Vescovo, et così perseverorno insino hoggidi, et questi Vescovi li mandavano consecrati li loro Patriarchi. L'Armeno Patriarca habita in Armenia minore, et quantunque essi Armeni habbiano da quattro Patriarchi, però quelli di Cipro non davano obedientia se non à quello dell' Armenia minore. Il Maronito sta al monte Libano; quello de' Cofti et Jacobiti nel Cairo; quello de' Nestorini et Indiani in India et Africa. Li Giorgiani sono greci detto in greco Iveri, soggetti a' Moscoviti, et essi in Cipro non hanno altro Vescovo che quello dell' isola Greco, et li Greci et Giorgiani hanno però alcune differentie tra di loro circa le cose della fede.

They so entirely identified themselves with the Orthodox as to adopt their language, conform to their beliefs, frequent their churches, and even share their prejudices against the Latins.¹ By degrees they became in consequence so completely merged in the native population as to lose all traces of their original nationality. In all matters of ecclesiastical concern they were placed under the control of the Orthodox prelates.

2. The *Georgians*, or *Iberians*, possessed some monasteries near Alamino in the district of Mazoto. Their principal colony was at Nikosia. They acknowledged also the jurisdiction of the Orthodox prelates and, though differing in several minor details, identified themselves with that communion. No representatives of this sect are to be found, however, in the island at the present day.

3. The great Monophysite heresy was represented in its fourfold division of:—

(1) The *Armenians*, who dwelt in a part of Nikosia, which received from them the name of Armenia, a title that it still retains.² It is a mistake to suppose that their arrival dates from the foundation of the Lusignan dynasty. Proofs are not wanting that they were in the island considerably before the Western settlement. For instance, it is stated that the troops with which Isaac Komnenos vainly sought to oppose Cœur-de-Lion were partly composed of that nation.³ A traveller, too, who visited the island shortly after its partition among the Latins, Willebrand of Oldenburg (A.D. 1211), speaks of them as though they were colonists of long standing.⁴ Their numbers were subsequently further increased on the invasion of their native land by the Sultan of Egypt in A.D. 1322, when Henri II., pitying their miserable condition, assigned the new-comers various

Kyprianos, p. 63.

Hist. de Chyp., iii., p. 592.

Itin. Willebrand of Oldenburg.

Amadi, p. 400. *Fl. Boustron*, p. 250.

Raynaldi, ad ann. 1260, No. 50.

Hist. de Chyp., iii., pp. 542-555. *Geo. Boustron* (Sathas, *Bibl. Med. Ævi*, tom. ii., p. 440).

Nouvelle Continuation de G. de Tyr [MS. of Florence].

Joseph. Genesil de rebus Constantinop. Venet., 1733.

¹ "Quam (ordinationem) ad Syros ejusdem regni, eosdem cum Græcis mores, ritus, communisque juris censuram ab antiquis servantes, extendimus" is the testimony of the Constitutio Cypria on this point. Several other Papal Bulls couple the two communions together, e.g., one of Gregory IX., dated 17th November, 1237, and another of Urban IV., dated 23rd January, 1263.

² Jacques II. effected his escape from Nikosia in 1458 by scaling the walls of this part of the city—ἐκρεμίσαν ἀπὸ τῆς Ἀρμενίαν—are the words of the chronicler who has recorded the incident.

³ Il assembla son pooir de Grifons et d'Ermens et de genz qu'il avoit en l'ile por venir autre fois en bataille contre le roi Richart.

⁴ Ex istis scire potestis, quod domini hujus terræ (i.e., Cypri) Franci sunt, quibus Græci et Hormenii, ut coloni, obediunt.

places of residence within his dominions, as well as granted them pecuniary assistance. They were formerly presided over by a bishop of their own nationality, who was appointed by the Catholicos of Sis and resided at Nikosia.¹ Indeed at one time they possessed a second prelate, who dwelt at Famagusta, but upon their numbers decreasing he was eventually abolished. Lusignan mentions three villages, all situated in the vicinity of the northern mountains, *viz.* Platani and Kornokipos near Nikosia, and Spathariko near Famagusta, as being inhabited by Armenians in his days. But all traces of them have long since disappeared. Near Limassol, too, is a village which from its name of Armenochori (*Ἀρμενοχώριον*, the Armenian village), seems to have been formerly the dwelling-place of persons of that nationality. At the present day comparatively few of them are to be found in the island. Twenty-five years ago they included a colony of twenty families at Nikosia,² some six or eight more inhabiting the monastery of St. Makarios³ in the district of Kyrenia, and five other families at Larnaka. The census of 1891 gives their total number at 269, most of whom are to be met with in the district of Nikosia. In addition to the monastery of St. Makarios they possess another establishment of the same kind within the walls of the capital, the church of which is dedicated to St. George. They are reported to have been formerly persuaded to renounce the Patriarch at Sis for the Supreme Pontiff by a member of their own nationality, one Julian, whom, though a Dominican, they elected as their bishop, a choice subsequently confirmed by Pius IV.⁴ He is said among

Philippos
Georgiou, p.
43.

Census Report
[1891], p. 10.

Lusignan, p.
34 (b).

Lusignan, p.
34 (b).

¹ Li Armeni stanno in Nicosia con il Vescovo, et di fuori hanno il casaletto di Platani et il Cornogibo. Hanno anchora un' altro Vescovo à Famagosta, et di fuori il casal Spadarico, ma essendo diminuiti in Famagosta, non fanno altro Vescovo che quello di Nicosia. Lusignan in his *Description* (p. 31 a) says that the Armenian Church at Nikosia was called Holy Cross, "Celle des Armeniens s'appelle Sainte Croix".

Hist. de
Chyp., tom. I.,
p. 106.

² De Mas Latrie writing of this sect in 1861 says:—

"Elle forme dans cette ville (Nicosie) une petite colonie de cinquante à soixante familles, toutes groupées dans un quartier qu'on appelle l'Armenie, comme du temps des Lusignan".

Census Report
[1891], p. 13.

³ This establishment is called in the Census Report of 1891 Ayios Merkourios.

⁴ Li Maroniti alcuna fiata pigliorno il loro Vescovo dal sommo Pontefice, ma le altre mai, eccetto li Armeni per opera di un padre da bene di vita et dotto di San Dominico, il Monsignor Giulio della istessa nazione. Questo Monsignor rivocò esse nazione de non far o mangiar la Pascha il sabbato santo la sera nel apparir la prima stella, ma Domenica da mattina dipoi li divini officii. Il quale al presente è Vescovo di Bove in Calavria, e vivo et fece molti altri buoni frutti, rivocando essi Armeni di Cipro dalla obedientia del falso Patriarca, et anchora disprezzorno molti articoli heretici, et danno obedientia al sommo Patriarca de tutti Romano.

other reforms to have dissuaded them from commencing the celebration of Easter on the eve of the festival at the appearance of the first star, but to postpone it to the morning of Easter Day itself at the conclusion of matins. Being equally as familiar with Greek as with his mother tongue this individual on the capture of Nikosia in 1570 was placed by Pius IV. in charge of the diocese of Bovi in Calabria, which was then inhabited by Greeks. Of these Armenian Roman Catholics, however, there are at the present day only eleven in the whole island, nine of whom reside in the district of Nikosia. The rest are now under the charge of an archimandrite sent by the Armenian Patriarch at Jerusalem, with a priest as his assistant, both of whom dwell in the above-mentioned monastery of St. George. Le Quien mentions only two prelates of this sect, Nicolaus and Julianus.¹

Census Report
(1891), p. 48.

Le Quien, O.C.
I., 1429; III.,
1216.

(2). The *Jacobites*. This name, though since applied in a more general sense, originally denoted the heterodox members of the Church of Antioch. De Mas Latrie is of opinion that members of this sect found their way to Cyprus even during the period of Byzantine rule. From the beginning of the thirteenth century at any rate they were definitely settled in the island, when their bishops figure in the local Synods.² Lusignan mistakenly asserts that their Patriarch dwelt at Cairo. In this he evidently confuses between them and the Copts, who, though identified with them in their heretical opinions, were distinct from the Jacobites proper. These latter on being deprived of the See of Antioch for their heterodoxy retired to Mesopotamia, where their Patriarch fixed his abode at Caramit.

Labbe,
Concil. xi.
cols. 2432-2436.

Mansi,
Concil., xxvi.

Hist. de
Chyp., III., p.
618 (Cart. de
S. Sophie,
No. 35).

Lusignan, p.
34 (a).

¹ Of Nicolaus he merely reports that he was present at a council at Sis; of Julianus he writes as follows:—

"Iste, natione Armenus, Ordinis Præd. a suis Armenis in Cypro, licet schismaticis, ipsorum episcopus electus. Romam venit ad Pium IV. a quo confirmationem suam accepit. Redux Armenos insulæ Cyprî sibi obtemperantes ad communionem Romanam adduxit, pluribusque erroribus ac superstitionibus liberavit. Hunc, capta Nicosia anno 1570, SS. Pius Papa V. transtulit ad ecclesiam Bovensem in Calabria Græcis refertam, quorum linguam Iulianus non minus bene ac Armenam callebat. Adhuc vivebat piissimus antistes anno 1578, quo hæc de eo scripsit S. Lusinianus, ejus itinerum socius. Is probabiliter ille ipse est, quem Ughellus tom. ix. in duos dividit viros, utrumque Bovensem episcopum, quorum prior ex episcopo Magnensi translatus est ad Bovensem ecclesiam die 19 Mart. 1571 et obiit anno 1572, posterior vero electus est die 2 Oct. 1577 et Romæ decessit septima die a sua promotione, quum nondum esset consecratus. Sed major fides ea in re Stephano Lusignano teste oculato adhibenda videtur."

² They are mentioned in a Bull of Honorius III. dated 20th Jan., 1222.

Le Quien, O.C.,
tom. II., col.
1421.

Le Quien gives the following short list of a few of their prelates, who exercised episcopal jurisdiction in Cyprus.

i. *Proclus*, said to have been bishop of a certain city of Cyprus by James, Bishop of Edessa, who died in A.D. 708.

ii. *Paulus*, A.D. 624.

iii. *Athanasius* was present at the election of Ignatius III. as Patriarch of the Jacobites in the monastery of Gavicatha, A.D. 1264.

iv. Name unknown.

v. *Dionysius*.

vi. *Athanasius II.*, A.D. 1457.

vii. *Joannes Metoscita*, A.D. 1536, mentioned as bishop in a work composed in Cyprus that same year.

viii. *Isaac*, A.D. 1583.

Lusignan, p.
34 b.

(3) The *Copts*,¹ or *Egyptians*, like the Armenians, inhabited a particular quarter of Nikosia under the supervision of a bishop, who was sent by the Patriarch residing at Cairo.² They owned a monastery near the village of Platani dedicated to Makarios, where the exclusion of females was so rigidly enforced that even hens were prohibited, the inmates only tolerating the presence of a cock to rouse them in the morning to their devotions. This monastery would seem to be the one of that name

Kyprianos, p.
63.

now in possession of the Armenians, as Kyprianos (1788), who has evidently derived the story from Lusignan (1573), tells it of that nation. The Copts are said to have been such strict observers of the Lenten fast as to have refused at that period to eat anything liable to produce worms, on which account beans and lentils were then rejected by them.

Lusignan, p.
34 a.

(4) The *Abyssinians*, or *Indians*, as they are called by Lusignan, were to be met with only at Nikosia, where they dwelt with their bishop, who was sent by their Patriarch, or metropolitan, residing in Abyssinia. They practised circumcision and conferred the rite of baptism by branding the forehead with a hot iron.

¹ Li Cofti, over Circoncisi, stanno in Nicosia, et fuori alli monti verso Tramontana; questi monaci non vogliono nessun animal feminil nel suo monasterio, ne ancho vogliono galine salvo che un gallo per risvegliarli la notte al mattutino, ne mangiavano la quadragesima cosa alcuna che generasse vermeti, et per cio era proibito alloro la fava, lente, et simil. Hanno un Monasterio detto San Machari, ilquale è santo del Diavolo (!), essendo quel Machario, che il concilio dannò, il 4 Concilio de' Calcedonia.

² Lusignan (Description, p. 31, a.) says their church there was called St. Anthony—"Celle des Cofites (s'appelle) Saint Antoine".

4 The *Maronites* have always been, after the native Orthodox, the most numerous sect in Cyprus. It is difficult to fix the exact period at which they first appeared. De Mas Latrie suggests that it may have occurred when the Mardaites were removed from Mount Lebanon by Justinian II. in A.D. 686. After their forcible expatriation many of them are known to have settled at Satalia on the coast of Asia Minor opposite to Cyprus, which from its proximity may have suggested to them a settlement there. These would be further increased in the succeeding centuries by fugitives from Syria after its conquest by the Moslems, the last immigration possibly taking place under the auspices of Guy de Lusignan in A.D. 1192. In the capital and other towns of the island they were never very numerous, preferring to settle in the mountainous region north of Nikosia, where they devoted themselves to the cultivation of the soil and the rearing of live stock.¹ Their bishop, who was dependent on the Archbishop of the Lebanon, formerly inhabited the monastery of St. George at Attalia, or Tale, a village in the district of the Karpas. According to De Mas Latrie he was finally compelled by the persecutions of the Greeks to retire to Syria, his place being now filled by the protopapas of Kormakiti.

Hist. de
Chyp., tom. I.,
p. 109.

Constant,
Porphy. De
Admin. Imp.
ch. 50.

Lusignan, p.
34 b.

Hist. de
Chyp., tom. I.,
p. III.

Those residing in the villages were until 1840 under the ecclesiastical jurisdiction of the Orthodox Bishop of Kyrenia, receiving from him dispensations for marriages and paying him the customary dues.² They observed, too, their festivals according to the calendar of the Orthodox Church and celebrated Easter at the same time as their Greek neighbours. But in that year through the action of the French Government they separated from the Orientals and adopted the Latin calendar instead. At present they are subject to the Archbishop of the Lebanon, whose representative in Cyprus is the Vicar-General of the Latin Patriarch of Jerusalem, residing at Larnaka. Though they all speak the Greek vernacular, their services have

Kyprianos, p.
395.
Philippos
Georgiou, p.
44.

¹ Li Maroniti sono pochissimi in Nicosia, ma di fuori alli casali sono assai, et habitano in 30 casali, et questa è la maggior natione che sia in Cipro, fuori di Greci, et il Vescovo loro ha un casaleto suo insieme con il monasterio di San Giorgio, verso tramontana alli monti, alli monaci Maroniti.

Kyprianos calls it—τὸ Μοναστήριον τοῦ ἁγίου Γεωργίου τῆς Ἀττάλου πρὸς τὰ Κyprianos, p. 64.
βουνὰ τῆς Τερμουντάνας.

² Ὅσαι τῶν Μαρωνιτῶν Ἐκκλησίαι εὐρίσκονται εἰς χωρία ὑπόκεινται εἰς τοὺς κατὰ τὴν ἐπαρχίαν Ἀρχιερεῖς τῶν Ῥωμαίων κατὰ τὰ ὑπὸ τοῦ Σουλτάνου εἰς αὐτοὺς Μπεράτια, ἢ ἀπ' αὐτῶν λαμβάνουσι τὰς ἀρμασίας καὶ χωρισμοὺς τῶν ἀνδρογυνῶν τοῦ γένους των, καὶ αὐτοὺς ἐγνωρίζουσιν ἀρχιερεῖς των.

always been conducted in their native Syriac.¹ Since among the Maronites the bestowal of the Chrism is reserved exclusively to the bishops, every seven years the Archbishop of the Lebanon visits the island to impart it to those who have not in the interval received the rite. This sect is said in 1249 to have numbered 180,000 souls—an estimate doubtless much exaggerated. Under the later Lusignan sovereigns, as also under the Republic, it comprised a population of from 7000 to 8000 persons in the occupation of thirty villages. This number, however, still further decreased, until in 1596 it did not amount to more than 4000 with nineteen villages.² De Mas Latrie calculated them at 1200 or 1300 persons, inhabiting some five or six villages. Twenty-five years ago they comprised 160 to 170 families, of which 150 were in possession of four villages, having each a church with its appointed priests. The names of these are Kormakiti, Karpasia, Asomatos and Hagia Marina, to which De Mas Latrie adds one half of the village of Kampyli, the other being occupied by Turks. In Nikosia itself at that time there were also about eighty members of the sect, besides some 400 more at Larnaka with a church and priest of their own, and a few moreover at Limassol. The census of 1891 gives their total number at 1131, most of whom reside in the district of Kyrenia. Of monasteries they possess at the present four, St. Elias, situated near Hagia Marina in the Nahieh of Morphou and inhabited by three monks and an abbot, the latter being relieved every three years from Mount Lebanon, Sta. Maria at Nikosia, Sta. Maria at Margi near Myrtou and San Romano at Vouna.

It is impossible to obtain a full list of their prelates who have exercised episcopal functions in the island. Le Quien, however, mentions the following eight with their approximate dates:—

(1) *Joannes*, A.D. 1357.

(2) *Elias*. He is stated in a Bull of Eugenius IV. as having renounced his heretical opinions in 1445 before the Papal Nuncio, Andreas, Bishop of Rhodes.

(3) *Gabriel Barchinus* was bishop at the end of the fifteenth century and the beginning of the sixteenth.

Hist. de
Chyp., tom. I.,
p. 110, n. 1.

Philippos
Georgiou, pp.
43, 44.

Census Report
1891, p. 43.

Ecclesiastical
Properties
Commission
List.

Le Quien, O. C.,
tom. III., pp.
63-64.

Hierides, p.
120.

Hist. de
Chyp., I., 110,
n. 1.

¹ Another modern writer, however, says: *δμιλοῦσι τὴν ἀραβικὴν, λίαν ὅμως παρεφθαρμένην, μετὰ τῆς ὁποίας ἀναμινύουσι πολλὰς ἐλληνικὰς καὶ τουρκικὰς λέξεις.*

² De Mas Latrie gives as his authority for this estimate the Jesuit Dandini, of whom he says: "Le P. Dandini, jésuite, fut envoyé en mission chez les Maronites en 1596. Le récit de son voyage a été imprimé à Césène en 1656, sous ce titre: 'Missionne apostolico al patriarcha e Maroniti del monte Libano'."

(4) *Georgius I.* is mentioned as having been the bearer of the Bull of confirmation and the pall from Pius IV. to the Maronite Patriarch, Moyses Accarensis, in 1562. But there is reason for believing that the George here mentioned was the Maronite Archbishop of Damascus, who was sent by the same Patriarch as his delegate to the Council of Trent in 1562.

(5) *Moyses Anaysius* is said after having received his ordination as priest at Rome to have been consecrated archbishop by the Maronite Patriarch, Joseph Risius (1596-1608), to act as his *locum tenens* and to have been subsequently placed in charge of the members of his communion in Cyprus, where he is reported to have been eventually poisoned by the Greeks for having refuted them in theological discussions.

(6) *Georgius II.*, A.D. 1625.

(7) *Lucas.*

(8) *Petrus.*

De Mas Latrie furnishes the names of the three following, which have been omitted by Le Quien, viz:—

*Hist. de
Chyp., III., p.
577, n. 1.*

(9) *Sergius Germareno*, after serving as Archbishop of Damascus was appointed to Cyprus by George, the Maronite Patriarch, on 15th August, 1664.

(10) *Stephen*, was created Patriarch of the Maronites in 1670.

(11) *Gabriel Eva*, acted as Archbishop in 1728, as is proved from a letter of his to the King of Sardinia, dated 19th February of that year.

That the succession was carried farther is shown by the fact that in the general Synod of the Maronite Church held at Mount Lebanon on 30th September, 1736, when the Sees were definitely arranged, the sixth place on the list was assigned to Cyprus.

*Neale Eastern
Church, vol. I.
p. 154.*

5. The *Nestorians*, or *Chaldæans*, as they call themselves, were only to be met with in the city of Nikosia. When not under a local bishop of their own they were placed in charge of the Chaldæan metropolitan of Tarsus, who was in turn subject to the Nestorian Patriarch residing at Bagdad or Mosul.

Lusignan describes an interesting scene of annual occurrence on the festivals of Corpus Christi and St. Mark, when processions were organised in which these various denominations took part.¹ First came, he tells us, a cross borne by the Greeks,

*Lusignan, p.
35 (a).*

¹ E cosa bella di vedere in tante nazioni quando vanno in processione apparsi il giorno del Corpus Domini, over'a San Marco. Voi vedete che prima v'è una croce de' Greci, et sotto di quella v'è la moltitudine del populo

under which walked a confused multitude. These were succeeded by priests of the same communion, behind whom was carried an eikon of the Blessed Virgin followed by a number of women. Next appeared the Mendicant fraternities marshalled in due order of precedence, then the Abyssinian priests with scarves or turbans of sky-blue or azure cloth upon their heads, and accompanied by their bishop wearing a mitre. To them succeeded first the Nestorians, then the Jacobites, Maronites, Copts and Armenians, all wearing turbans also, except the last named, who wore round birettas with a covering of white cloth on the top, and were vested in copes after the Latin fashion. After them walked the Latin ecclesiastics with their Archbishop, or his representative, and the procession was closed by the civil authorities and island nobility. The same writer assures his readers that it was a most inspiring sight to behold such a concourse of so many different sects and denominations of Christians, but he forgets to add, what he must have known full well, that this seeming harmony was more apparent than real and the result of the iron despotism of Rome.

Lusignan, p.
34 (b).

All these various denominations without exception were under the immediate jurisdiction of the Latin Archbishop.¹ He was the sole judge and court of appeal in all ecclesiastical matters, their own prelates being merely regarded as delegates appointed by him for the discharge of spiritual duties only.

The Roman Church during the period of its ascendancy in the island displayed the same anxiety to gather these various dissentient communities into her fold that she showed for the conversion of the Orthodox. In 1222 the earliest recorded attempt was made by Honorius III.² He directed the Arch-

Cart. de S.
Sophie, No. 35
(H. de Chyp.
iii., p. 618).
Raynaldi.
1222, sec. 10.

senza ordine. Seguitano poi li loro preti, et poi l'immagine della Vergine sacra, et di dietro la moltitudine delle donne, et in questo modo fanno sempre li Greci le loro processioni. Seguitan poi li Mendicanti Latini secondo l'ordine loro, dipoi li Indiani preti parati con le fagiolle o tulunpanti in capo, et il Vescovo con la mitra, et li tulunpanti sono di tele celeste, ò azurra; et così dipoi li Nestoriani, et poi li Jacobiti, et Maroniti, Cofiti, et Armeni, et tutti quasi con quelli tulunpanti, et tutti andavano con le pianete al modo latino, fuori delli Armeni, quali portano birette tonde con un facciollo bianco in capo. Dipoi seguitano li preti Latini con l'Arcivescovo, ò Suffraganeo, et poi il Regimento con la nobiltà. Si che l'è una bella cosa da vedere tante sette e generationi di Christiani di diversi riti et nome.

¹ Tutte queste nationi non son giudicate da altri che dall' Arcivescovo, et li loro Vescovi sono suffraganei et attendono solamente di ministrare à essi li sacramenti et di predicarli. Dal giudicio ne di prima ne seconda causa si ingeriscono se non il Latino.

² Honorius, episcopus, servus servorum Dei, venerabilibus fratribus archiepiscopo Cesariensi et episcopo Acconensi et dilecto filio, P. thesaurario Cesariensi,

bishop of Cæsarea, with the Bishop of Acre and the treasurer of Cæsarea, to enforce obedience to the Metropolitan of Nikosia on the part of the Syrians, Jacobites and Nestorians under threat of ecclesiastical censure. But that this measure did not meet with much success is apparent from the appeal of Urban IV.

Cart. de S.
Sophie. No. 75
(R. de Chyp.
III, p. 655).

salutem et apostolicam benedictionem. Venerabilis frater noster Archiepiscopus Nicosiensis pro se ac venerabilibus fratribus nostris suffraganeis suis. regni Cipri prelati, in nostra fecit presentia recitari quod in diocesibus eorumdem Suriani, Jacobini, Nestorini et quidam alii commorantur, qui, nec ecclesie Romane. nec predictis archiepiscopo, prelati, nec ecclesiis obediunt Latinorum, sed tanquam acephali evagantes, suis sectis antiquis et erroribus innituntur. Unde. prefatus archiepiscopus, pro se ac prelati eisdem, humiliter postulavit a nobis ut aperire super hoc apostolice circumspectionis intuitum et providere salubriter dignaremur. Quocirca, fraternitati vestre, per apostolica scripta mandamus quatinus Surianos. Jacobinos et Nestorinos et alios supradictos ad obedientiam et reverentiam archiepiscopo ipsi et suffraganeis ejus, prout sunt et fuerent in eorum diocesibus, impendendam, monitione premissa, per censuram ecclesiasticam, appellatione remota, cogatis; contradictores per censuram eandem, appellatione postposita, compescendo.

This Bull appears to have been also addressed to the Patriarch of Jerusalem.

1 Urbanus, episcopus, servus servorum Dei. dilecto filio nobili viro bajulo regni Cipri salutem et apostolicam benedictionem.

Quamplures, ut accepimus, Greci et Siri layici regni Cipri eo amplius adversus Romanam ecclesiam in temeritatis audaciam eriguntur, quo eorum patientius insolentie tollerantur, tanquam non delictorum plenitudinem hujusmodi patientia, sed contemptum potius pariat apud ipsos, qui, cum equo et mulo lumine intellectus carentes, non vident quod eadem ecclesia justicie gladio, cujus in beato Petro sibi Dominus contulit potestatem, cervices potest concidere peccatorum, ut suas iniquitates ulterius non prolongent. Ecce siquidem ipsi Greci et Syri, nequicie spiritu ducti, quos presbiteros et clericos Grecos, pro eo quod ipsam ecclesiam omnium magistram et matrem fidelium venerantur et sanam ejus doctrinam recipiunt reverenter, ac super hoc salutaribus mandatis et monitis venerabilis fratris nostri Nicosiensis archiepiscopi acquiescunt, a sua communione repellere, ipsosque hereticos et scismaticos proclamare: ac eis, ab officiis divinis exclusis, consuetos redditus qui oblationes dicuntur, ex quibus sustentari solebant, ipsis subtrahere, eorumque domos demoliri, ac vineas extirpare, presumunt; eos suis bonis et juribus spoliantes, ac alias ipsos eorumque ecclesias et familias afficientes gravibus injuriis et pressuris et ad paupertatem deducentes extremam, ut dictus archiepiscopus pietate cogatur, ne prefacti presbiteri et clerici suis persecutoribus nimis inhumaniter videantur exponi, eos interdum sua domo recipere ac ipsis continue alimenta prestare. Verum, licet adversus tante presumptionis audaciam, ad te ac dilectos filios nobiles viros ejusdem regni barones, sub quorum jurisdictione dicti Greci et Syri consistunt, idem archiepiscopus clamasse dicatur, tuum et baronum ipsorum super hoc auxilium implorando, nichil tamen vel modicum profuit, sicut dicitur, hujusmodi clamor suus.

Cum igitur te deceat, tanquam virum catholicum et ecclesie prefacte devotum filium, ecclesias et personas ecclesiasticas et precipue dictum archiepiscopum, spiritualem patrem tuum, honore congruo revereri, eosque in suis honoribus, juribus et libertatibus tradita tibi pietate tueri, atque pro fidei catholice ac libertate ecclesiastice fulcimento stare contra quoslibet; cum eisdem nobilitatem tuam rogamus, monemus et hortamur attente, per apostolica tibi scripta mandantes, quatinus dictos presbiteros et clericos a prefactis Grecis et Siris, tue

in 1263 to the Regent, Hugues of Antioch, for co-operation in the endeavours, which the then Archbishop, Hugo Fagianus, was making to compel the Greek and Syrian laity to desist from the hostile attitude they had taken up towards those of their own priests, who had shown any inclination to yield to the Roman demands. John XXII. in 1326 further directed Raymond, Patriarch of Jerusalem, to extirpate the Nestorian and Jacobite heresies from the island,¹ while in 1338 Archbishop Elie strove to induce the Armenians and Jacobites, as well as the Greeks, to enter his communion—a display of zeal which earned the warm commendation of Benedict XII.² In 1439

Raynaldi, ad.
ann. 1326., Nos
28, 29.

Ibid., 1338,
No. 72.

jurisdictioni subjectis, pro nostra et Apostolice Sedis reverentia, quantum in te fuerit protegas et defendas, et dicto archiepiscopo contra sepedictos Grecos et Siros et alios, presertim ubi de negotio fidei et libertatis ecclesiasticæ agitur, consilium, auxilium et favorem prompta voluntate impendas, quotiens ab eo fueris requisitus; ita quod ex hoc tua possit devotio merito commendari, et nos ad tua reddamur beneplacita promptiores. Nos autem eidem archiepiscopo nichilominus per litteras nostras injungimus ut, si est ita, prefatos Grecos et Syros, nostra auctoritate, per se vel per alium, ab hujusmodi temeritatibus studeat coercere, invocato ad id, si opus fuerit, auxilio brachii secularis; contradictores per censuram ecclesiasticam, appellatione postposita, compescendo, non obstante si aliquibus a Sede Apostolica sit indultum quod excommunicari vel eorum terre ecclesiastico interdicto supponi non possint per scripturas apostolicas, non facientes plenam et expressam de indulto hujusmodi mentionem.

Datum apud Urbem Veterem, x. Kalendas Februarii, pontificatus nostri anno secundo.

¹ Trahimur in amara suspiria, et multa mentis turbatione monemur, dum intra fines ecclesiæ catholicæ, curæ nostri regiminis divina dispositione commissæ, contra puritatem catholicæ fidei errores percipimus pullulare; ad quos extirpandos tanto solertius vigilare nos convenit, quanto majora formidantur ex illis pericula fidei et fidelibus proventura. Habet siquidem infesta nimis de transmarinis partibus insinuatio nobis missa, quod in regno Cypri, ubi catholicæ fidei viget cultus, quidam iniquitatis filii, Nestoriani et Jacobitæ vocati, quorum secta nequissima olim in conciliis generalibus reprobata extitit et damnata, se adversus Dei scientiam extollentes, ac in damnatos errores et hæreses incidere non verentes; præfati Nestoriani in Christo Jesu domino nostro duas personas et ipsum per inhabitantem gratiam adoptivum Dei filium existere; dictique Jacobitæ unam tantum inesse naturam contra veritatem orthodoxæ fidei damnabiliter profitentur, habentes suas illic distinctas ecclesias, in quibus errores et hæreses hujusmodi, non sine magnis suarum et multorum aliorum animarum periculis, publice dogmatizant.— Cupientes igitur prædictos errores et hæreses de finibus fidelium extirpari, ac de tuæ circumspectionis exquisita prudentia plenam in Domino fiduciam obtinentes, fraternitati tuæ per apostolica scripta committimus et mandamus, quatenus ad extirpandum prædictos errores et hæreses, ac reformandum et corrigendum quæ in hac parte reformanda noveris ac etiam corrigenda, intendere juxta datam a Deo tibi providentiam adeo studeas diligenter, quod divinam et Apostolicæ Sedis gratiam uberius propter hoc merearis, etc. . . . Dat. Avin. Kal. Octobris Anno XI.

² Floreat tum in Cypro Elias archiepiscopus Nicosiensis, qui strenuam in Græcis, Armenis, et Jacobitis ad ecclesiæ Romanæ pium studium revocandis operam collocabat; cujus zelum Benedictus eo nomine commendavit, deque amplissimis missis muneribus gratias egit.

took place at Florence that temporary and illusory reconciliation of the Greek and Armenian Churches with the Holy See, which was followed some years later (2nd August, 1445) by the submission of the Chaldæans and Maronites of Cyprus under their respective bishops, Timothy, Archbishop of Tarsus, and Elias.¹ In recognition of this act of obedience Eugenius IV. confirmed these two prelates in the possession of their episcopal privileges and titles. He granted them also the power to bless all marriages between members of their Churches and the Roman Communion, provided they had been contracted in accordance with the rites of the latter, and he further forbade calling the Chaldæans any longer by the opprobrious and heretical name of Nestorians. But this good understanding, at least so far as the Chaldæans were concerned, was of short duration. In 1450 we find Nicolas V. charging the Archbishop of Nikosia to recall to their allegiance to the Church of Rome such of them as had relapsed into their former errors, and to excommunicate those who still continued refractory.² The last recorded notice occurs in 1472, when the prelates of these dissentient communities were forbidden to exercise ecclesiastical jurisdiction except in the towns appointed expressly for their residence.³

Raynaldi, ad
ann. 1445, No.
20.
Labbe, xlii.,
col. 1225.

Raynaldi, ad
ann. 1450, No.
14.

Hist. de
Chyp., lli., pp.
328, 329.

¹ Miserat jam ante in Cyprum Eugenius Andream archiepiscopum Colocensem, ut schismaticos ad fidei orthodoxæ puritatem traduceret: qui divina ope fultus tantos animorum motus excitavit, ut qui Nestorii hæresi hactenus fuerant imbuti, vel secuti erant Macarii impietatem, Timotheum Metropolitanum Chaldæorum et Eliam episcopum Maritonarum ad profitendam omnium nomine coram Romano Pontifice catholicam veritatem, illique rite ac demisse obedientiam deferendam designarint. Suscepit legationem Timotheus: Elias vero suo nomine Isaac misit. Qui excepti perhumaniter in publica sessione concilii Lateranensis ab Eugenio, affectique omnibus privilegiis quibus potiuntur catholici.

² Ut bonum unionis dudum inter sacrosancctam Romanam ecclesiam ex una, ac dilectos filios, qui Chaldæi nuncupantur, ex altera partibus dudum in insula Cyprî contractæ eo longiores successus ac majora habeant incrementa, quo in partibus Cyprî fuerint, qui majore subnixi auctoritate diligentius intendant, ut a personis præfatis unio ipsa, ut præmittitur, contracta fidelius et diligentius observetur, fraternitati tuæ præferendæ dictæ unioni non parvam operam et diligentiam ut accepimus imposuit, omnes et singulas personas ex præfatis Chaldæis, quæ datæ in reprobum sensum ab unionem hujusmodi vel ejus articulis resiliere præsumpserint, monendi et requirendi, ut ad eos reversi unionem ipsam ut decet amplectantur; et si id facere neglexerint, excommunicandi et anathematizandi, ac excommunicatos et anathematizatos denuntiandi et declarandi plenam et liberam apostolica auctoritate tenore præsentium damus et concedimus, facultatem et potestatem. Dat. Romæ apud S. Petrum anno MCCCCI. pontificatus nostri anno IV.

³ Si qui Greci vel alii episcopi in civitatibus et diocesibus sub archiepiscopi Nicosiensis seu alicujus suffraganeorum suorum episcoporum dicti regni Cyprî cura et protectione mediate vel immediate existentes qualitercumque et quandocumque, exceptis locis Solie, Arsinoi, Lephcare, et Carpasii, de quibus quidem locis

The *Jews*, though not mentioned by Lusignan, were certainly settled in the island long prior to the period at which he wrote. Despite the prejudice excited by their former excesses and the terrible penalty pronounced against their return, this prohibition was most likely only in force during the reigns of the immediate successors of Trajan. Their reappearance probably occurred in the closing years of Byzantine supremacy. Benjamin of Tudela, as we have already seen, mentions their presence in Cyprus in 1160, at least thirty years before the foundation of the Lusignan dynasty. Their principal colony seems to have been at Famagusta, near the scene of their former atrocities. That they had a settlement at Nikosia also is evident from the fact that towards the contributions imposed upon the islanders by the Genoese in 1374 the Jews of the capital were required to contribute 70,000 ducats, while their co-religionists in Famagusta were called upon to furnish the sum of 30,000.¹ In 1332 the Archbishop, Giovanni del Conte, compelled them to wear a yellow covering on their heads as a mark of opprobrium and to distinguish them from the Christians.² Their total number, as shown by the census (1891), is

Machera, p.
253.
Strambaldi, p.
161.
Amadi, p. 469.
Fl. Boustron,
p. 327.

Amadi, p. 406.

episcopi Greci nomen sumpserunt, et ibidem inter suos Grecos tribunal, ut dicitur, possunt et solent, aliquid quod ad officium seu jurisdictionem episcoporum clam seu palam exercere; et super matrimonialibus et aliis spiritualibus causis audire seu cognoscere, vel ad sacros ordines sine licentia diocesani Latini quempiam promovere, vel aliquid in similibus et aliis connexis et dependentibus ab eisdem facere seu attemptare vel aliter se intromittere presumpserint, ipso facto excommunicationis pene sententias incurrant, et pro excommunicatis publicentur et evitentur, donec absolutionis beneficium ab Apostolica Sede habuerint; et hujusmodi absolutio archiepiscopo Nicosiensi qui pro tempore fuerit vel ejus vicario speciali comitatur.

These prelates had been previously referred to in the Bull as "aliquis episcoporum, tam Grecorum quam Armenorum seu Jacobitarum vel Nestorianorum, vel aliarum quarumcumque sectarum."

¹ Ἀπάνω τοὺς Ἑβραίους τῆς Ἀμμοχούστου ἅ' χιλιάδες δοῦκάτα· ἀπάνω τοὺς Ἑβραίους τῆς Λευκοσίας ὁ' χιλιάδες δοῦκάτα.

Sopra li Ebrei de Famagosta 30 millia ducati; sopra li Ebrei de Nicossia 70 millia ducati.

Sopra li Judei de Famagosta trenta milia; sopra li Judei de Nicosia settanta milia.

Sopra li giudei di Famagosta, cento mila; sopra li giudei di Nicosia, settanta mila (ducati).

It will be noticed that Boustron differs from the other chroniclers in the amount imposed upon the Jews of Famagusta, *viz.*, 100,000 instead 30,000. As the others represent the total exacted as 100,000, it is probable that he through inadvertence assigned that sum to the Jewish community of Famagusta.

² Lui (*i.e.*, il bon arcivescovo Joanne del Conte) ordinò che li Judei et Judee dovessino portar segno zallo in testa per esser cognossuti.

One of the Fatimite sultans (El Hâkem) is similarly said to have compelled his Christian subjects to wear a large cross of wood suspended from their necks.

given as 127, the majority being located in the Larnaka district, while in their favourite haunt of old, Famagusta, there were only four.

The *Linobambaci*. This peculiar sect came into existence after the island had passed into Turkish hands. The name, which signifies linen and cotton, was applied to them on account of their curious religious position, which hovers, as it were, on the border line between Christianity and Islam. The headquarters of this denomination are situated in the village of Louroujina in the Nahieh of Deyirmenlik and district of Nikosia. The population of this village consists of 708 persons, of whom according to the census of 1891 eighty-seven alone are Christians, the remainder being members of this strange sect. Originally descended from Latin Christians, these people renounced their ancestral faith for Islam to escape Moslem persecution. Now through shame or fear they hesitate to revert to their old belief. Though they openly dress, are called and behave like Turks, secretly they are Christians, bear Christian names, observe the appointed fasts of the Orthodox Church, are baptised, receive the Sacrament, and are unacquainted with Turkish. Their women, too, do not dress like Turkish females.

CHAPTER XI.

THE LATIN CHURCH.

THE LATIN PRELATES OF CYPRUS.

THE particulars contained in this chapter are derived from the following works:—

1. Le Quien, *Oriens Christianus*, vols. iii. and iv.
2. The edition of Du Cange's *Familles d'outre-Mer* by Rey.
3. Gams' *Series Episcoporum Ecclesie Catholice*, and
4. De Mas Latrie's *Histoire des Archevêques latins de l'Ile de Chypre*.

This last-mentioned work¹ is based on a valuable source of information unknown to Le Quien and Du Cange, and apparently not consulted by Gams, the Cartulary of the Cathedral Church of Sta. Sophia at Nikosia, a copy of which was discovered in the Library of St. Mark at Venice by De Mas Latrie in 1851. The history of this interesting compilation, which comprises 131 documents relating to the metropolitan Church of Cyprus and extending, with one exception, from the first establishment of the Latin hierarchy to the middle of the fourteenth century, is as follows: Commenced in 1332 by Archbishop Giovanni del Conte and continued without intermission by his successors, it was removed from Nikosia at a period which cannot now be determined, eventually finding its way to Rome in 1524. There Archbishop Aldobrandino Orsini caused to be made from it the facsimile copy found among the archives of St. Mark.

To the original collection were subsequently added some documents of the fifteenth and sixteenth centuries, the latest in

Archives des
Missions
scientifiques,
tom. II., pp.
255-56.

¹ *Histoire des Archevêques latins de l'Ile de Chypre*, par Le Comte de Mas Latrie, Gênes, Imprimerie de l'institut royal des sourds-muets, 1882. Extrait des archives de l'Orient latin, publiées sous le patronage de la Société de l'Orient latin, tome ii., 1882, pp. 207-328.

point of time being dated 1564. Though this fortunate discovery has proved most useful in clearing up and correcting many of the conjectures and inaccuracies to be found in the later authorities, yet the lists now about to be presented to the reader are only to be regarded as approximate. Strange to say Gams' work, which contains notices of the other Sees, makes no mention of the occupants of the archiepiscopal throne.

(a) *The Archbishops of Nikosia.*

1. *Alain*, the first occupant of the See, was originally Arch-deacon of the united dioceses of Rama and Lydda in Palestine, and chancellor of Amaury de Lusignan, an office which he continued to discharge after his elevation to episcopal rank.² He was one of the two commissioners entrusted by Celestine III. with the establishment of the Latin Church in the island.³ Being elected Archbishop by the chapter of Nikosia during 1196 he was consecrated by the Archbishop of Nazareth, assisted by the Bishops of Bethlehem and Acre. It is not known how long he held the See. The last act recorded of him was the presentation as chancellor on behalf of Amaury of a donation to the Church of the Holy Sepulchre at Jerusalem in March 1201. That he was no longer alive in 1205 is evident from the manner in which Innocent III. alludes to him in a document dated 13th December of that year (*bonæ memoriæ*).

Contin. G. de
Tyr. (H. de
Chyp., III., p.
522).

Hist. de
Chyp., II., p.
32.

2. *Thierry* seems to have been the immediate successor of Alain, though there is reason to believe that the See was still vacant at the beginning of 1206, as Innocent III. on 28th January of that year placed the chapter and its temporalities under the protection of the Holy See.⁴ But from a letter ad-

Cart. de S.
Sophie. No. 14
(Eibl. de
l'Ecole des
Chartes 1875,
p. 222).

1 "Et fu fait arcevesque de Nicossie Alein, qui estoit arcediaque de Saint Jorge de Rames."

2 A document of 1197 ends as follows: "Data per manum Alani, Nicosiensis archiepiscopi et Cipri cancellarii, X. Kalendas Decembris".

H. de Chyp.,
III., p. 607.
Cart. de S.
Sophie. No.
16.

3 "Cujus (i.e. Amalrici) utique pium in Domino propositum commendantes. de comuni fratrum nostrorum consilio, ejus petitioni annuimus, et A(lano), tunc cancellario prefati regis, nunc Nicosiensi archiepiscopo, et tibi, frater Paphensis episcopo, tunc archidiacone Laudicensis, in ipsa insula legationis officium exercentibus, plenam vobis secundum Deum ordinandi ecclesias et accipiendi dotes a predicto rege eisdem ecclesiis assignandas tribuimus potestatem."

Cart. de S.
Sophie. No. 1
(H. de Chyp.,
III., p. 605 sq.).

4 Receptio sub protectione sedis Apostolicæ capituli Nicosiensis et quorundam bonorum.

Specialiter autem domum que fuit quondam Guillermi de Gaurellis, cum pertinentiis suis, que cum olim fuisset diruta, bone memorie archiepiscopus

dressed by the same Pope to the new prelate on the following 5th August, directing him to reply at Rome, either in person or by proxy, to the claims of jurisdiction advanced by Tommaso Morosini, the lately created Patriarch of Constantinople, over the Cypriot Church, it is clear that the election must have taken place between these two dates. While some uncertainty exists as to his name the following documentary evidence is in favour of his having been Thierry. In a Bull addressed by Gregory IX. to the members of the Abbey of Lapais near Kyrenia (9th April, 1232), enjoining canonical obedience to their diocesan at Nikosia, the Pope refers to the change made by the brethren from their original Augustinian rule to that of the Premonstratensians with the sanction of a former metropolitan, whom he styles, "*bonæ memoriæ T. archiepiscopus Nicosiænsis*". Since the foundation of this establishment dates from the reign of Amaury (A.D. 1194-A.D. 1205) and the obituary of Notre Dame at Paris mentions the death of an Archbishop of Nikosia named Thierry as occurring before 1213,¹ he would seem to have been this individual. That he was no longer at the head of the diocese towards the end of 1211 is certain, as a document of that year dated 30th December mentions a new Archbishop by name Durand.

Cart. de S.
Sophie, No. 36
(H. de Chyp.,
iii., p. 632).

Cart. de Notre
Dame de
Paris, Obitu-
aire, tom. iv.,
p. 87, Guérard.

3. *Durand*, chosen by the chapter in place of Thierry, was the cause of the celebrated dispute between Innocent III. and Hugues I. to which allusion has been already made. As the fact of his re-election cannot be definitely determined it is doubtful whether he ought to be included among the occupants of the See. De Mas Latrie is of opinion that he was not again elected, but that *Albert*,² whom two of the local chroniclers

Amadi, p. 97.

vester, ipsam proponitur restaurasse; jardinum quoque in Nicosia, prastiam que vocatur Pallorum, cum suis pertinentiis universis, que vobis et ecclesie vestre, illustris recordationis Aymericus, rex Cypri, dicitur in elemosinam concessisse, sicut ea juste et pacifice possidetis, vobis et eidem ecclesie auctoritate apostolica confirmamus.

Innocent III.,
Eplst. Lib.
xiv., Ep. 134.

¹ No. CLXVIII. Eodem die (*i.e.* xiii. Kal. Julii) obiit Terricus Nichossiænsis Archiepiscopus, cujus aniversarium capitulum fieri concessit ad petitionem Petri, succentoris Parisiensis, fratris sui. Idem enim Petrus, ob remedium anime dicti fratris sui et sue, dedit nobis quadraginta libras Parisiensium, positas in emptione cujusdam domus, site in vico Sancte Marine, que fuit Reginaldi de Vamvis. (In margin, Ante 1213.)

² Alberto, terzo arcivescovo, cominciò a far le fondamenta de la madre chiesa de Nicosia.

Fl. Boustron,
p. 56.

L'arcivescovo di Nicosia, Eustorgio, il quale ha finito di fabricar la chiesa cathedral di Santa Sofia, la quale haveva principiata Alberto, terzo arcivescovo, del mille ducento nove.

call the third Archbishop of Nikosia, was chosen instead. Le Quien appears unable to decide the question, merely remarking that if Durand was not re-elected his successor is unknown to us by name. The statements of the two native writers present, it must be owned, considerable chronological difficulties. If the year 1209 is to be included in the archiepiscopate of Albert, as one of them expressly asserts, then according to De Mas Latrie he must be regarded as the second, and not the third, occupant of the See. In that case Eustorge could not have been his immediate successor, since it is impossible to omit Thierry from the list. Thus it becomes necessary to suppose that in the brief interval between the death of Alain and the election of Durand (1205-1211), there were two Archbishops, Albert and Thierry, who followed each other in rapid succession. An encyclical of Innocent III. (19th April, 1213), summoning the Archbishop of Nikosia and his suffragans to the Lateran Council, unfortunately omits to give the name of the prelate addressed.

Le Quien, O.C.,
iii., 1203.

Labbe,
Concil., tom.
xi., pars 1.
col. 123.

4. *Eustorge de Montaigu*, elected to the See on the death of Albert, belonged to a knightly family of Auvergne, several members of which resided in the East. One brother, Foulques, was Bishop of Limassol, while two others, Pierre and Guérin de Montaigu,¹ were respectively Masters of the Temple and the Hospital. Le Quien, seemingly on the doubtful authority of Lusignan, states that he was consecrated at the Fourth Lateran Council in 1215.² The first mention of him as Archbishop occurs, however, in a document of 1217 (23rd July).³ His occupancy of the See was the longest on record, extending to

Fl. Boustron,
p. 56.

Le Quien, O.C.,
iii., 1203.
Lusignan, p.
31 (a)-51 (a).
Loredano, p.
33.

¹ Another relative lost his life by his horse falling back upon him at the battle fought near Nikosia on 23rd June, 1229, between the Cypriot barons and the partisans of the Emperor Frederick II. "En celle bataille fu ocis messire Giraut de Montagu, qui fu nevou des ij maistres dou Temple & de l'Ospitaü & de l'arcevesque de Chipre Estorgue, car son cheveu li gist grant piece sur le cors." "Mori ancho quel di Giraldo, nepote di Eustorgio, arcivescovo di Cipro, il cavallo del quale gli cascò adosso, et stete un pezzo avanti che si levasse, et egli mori sotto."

Philippe de
Nevaire
(Gestes des
Chiprois, p.
58).

F. Boustron,
p. 77.

² Onde essa Regina (Alisia) scrisse al sommo Pontefice Innocentio III. nel Concilio Lateranense di traslatare l'arcivescovato da Famagosta in Nicosia, et investirlo alli Latini etc.

Scrisse (Alisia) ad Innocenzo Terzo nel Concilio Lateranense di traslatare l'Arcivescovato di Famagosta in Nicosia.—Esaudi il Pontefice senza difficoltà l'istanza della Regina, onde institui l'Arcivescovato in Nicosia, etc.

³ This document is described by Paoli as: "Carta di Bertrando, Signor di Margato, in cui conferma ed approva l'intenzione di Rinaldo suo figlio defonto, che avea rilasciati agli Ospedalieri dugento bizanzii annui".

Paoli, Cod.
Diplom., tom.
i., p. 112.

Aberie des
Trois Fon-
taines, p.
574.

Documents
Nouveaux,
pp. 345-347.

Amadi, p. 200.

Du Cange,
Familles
d'outre Mer,
p. 346.
Le Quien, O.C.
iii., cols. 1203-
4.

Labbe,
Concil., tom.
xi., para 2,
col. 2400.

Mansi,
Concil., tom.
xxvi., col. 387.

Cart. de S.
Sophie, No.
48
(H. de Chyp.,
iii., p. 648).

Cart. de S.
Sophie, No.
34.
Documents
Nouveaux, iv.,
p. 345.

some thirty-three years. Through the error of a contemporary writer his death has been placed as early as 1239,¹ though it actually occurred more than ten years later, as can be proved from the evidence of documents since discovered.² He took part in most of the crusading expeditions of the period in which he lived. Among other events he was present in 1219 at the siege of Damietta, where he eventually died on 28th April, 1250, during the first crusade of St. Louis.³

Élie, whom Du Cange and Le Quien place immediately after Eustorge, De Mas Latrîe declares to be non-existent except in the imagination of those historians. Having accepted 1239 as the true date of Eustorge's death they were obliged to devise some such means of filling up the interval between that year and 1251, when Archbishop Hugo succeeded to the See. As a proof of his correctness Le Quien even cites two documents bearing the name of *Élie*. The first of these, an undated constitution of the archdiocese, commencing: "*Nos frater Helias,*" De Mas Latrîe asserts to be the work of a successor named *Élie* de Nabinaux. The second, which is a regulation of Cardinal Eudes de Chateauroux, Bishop of Tusculum and Apostolic Legate in the East, describes the then Archbishop (March 1248) as "*Venerabilis pater E.*" This individual Le Quien claims to be the *Élie*, whom he represents as the successor of Eustorge. But a document from the Cartulary of Sta. Sophia giving the name in full as "*Eustorgius Nicosiensis archiepiscopus*" shows clearly how erroneous this opinion is. The suggestion, too, that there might have been a second Eustorge before 1251 is also effectually disposed of in the same way, as a Bull of Gregory IX. dated 25th March, 1240, not only establishes that at the time when *Élie* was supposed to be in possession of the See the actual holder was Eustorge, but also proves from its language that he had long been in occupation.

¹ Anno MCCXXXIX. Mortuus est Archiepiscopus Nicosiensis in Cipro Eustorgius qui fratrem habuit Fulconem Limiconiensem episcopum.

² The Cartulary of Sta Sophia (No. 34) contains a letter, dated 25th March, 1240, addressed to him by Gregory as "*venerabili fratri Eustorgio archiepiscopo Nicosiensi*".

The same collection contains a second letter (No. 19) addressed to him by Innocent IV. and dated 26th Feb. 1249, granting him exemption from excommunication, interdiction, or suspension without the express permission of the Pope. In another letter from the same Pope (No. 31) dated 13th April 1251, clear intimation of his death is given, as he is alluded to as "*bone memorie Extorgius, archiepiscopus Nicosiensis*".

³ A di 28 April (1250) morite a Damiata Eustorgio, arcivescovo de Nicossia.

5. *Hugo* (I.) born of humble parentage in the village of *Fagiano* near *Pisa*, has received from the place of his nativity the name of *Hugo di Fagiano* or *Hugo di Pisa*. His early intelligence having attracted notice he was sent to the University of *Bologna* and thence to *Rome*, where he became advocate of the *Roman Court* about 1234. From *Rome* he subsequently proceeded to *France*, where he was appointed dean of the *Cathedral of Rouen*. In 1248 he accompanied the expedition of *St. Louis* to *Cyprus*, and attached himself in that island to the fraternity of *Lapais*. Though the exact period and circumstances under which he was raised to the *See of Nikosia* are unknown, it is probable that his elevation occurred soon after the news of *Eustorge's* death was received. On the 9th April, 1251, though already elected and consecrated, he had not yet been enthroned. But as the title of elect is not applied to him after the 22nd December, 1251, it is probable that the letters confirming his election were sealed on that or the previous day. Documentary evidence, however, proves him to have been in full possession of all the rights and privileges of the *See* from the commencement of 1252. Soon after his accession to office occurred his famous quarrel with the *Orthodox primate*, *Germanos*, on the question of jurisdiction. Annoyed at the favour shown to his rival by the civil authorities he retired to *Italy*, after first placing the kingdom under an interdict.¹ He did not return from his voluntary exile till after the death of *Henri I.*, which took place on 18th January, 1253. Though the precise period of his reappearance is not known, *De Mas Latrie* is of opinion that it must have occurred at the commencement of that year. After a further stay of a few years in *Cyprus* he quitted it for the second and last time towards the end of 1260, or the beginning of 1261, arriving once more in his native *Tuscany* about the commencement of 1263. There, on an estate named *Rezzano* in the *Valley of Calci*, he built with the assistance of *Frederico Visconti*, *Archbishop of Pisa*, an establishment for regular *Augustinian canons*, called *Episcopia* after the well-known community of *Lapais*. The precise year of his death is uncertain. Some authors have declared in favour of 1268, others of 1269. This latter conjecture *De Mas Latrie* regards as the more correct. In the obituary of the *Hospice of San Matteo*, another of his

Dr Gange, F. d'outre Mer, p. 847.

Le Quien, O.C., iii., col. 1204.

Labbe, Concil., xi. (2), 2400.

Cart. de S. Sophie, Nos. 31, 32.

(Nouveaux Doc., p. 347). Labbe, Concil., xi., pars 2, col. 2382.

Amadi, p. 202.

¹ La terra che era interdita per l'arcivescovo Hugo Pisan, per la rissa che era tra lui et el re Henrico, intesa la morte del re, vene d'oltra mare et reconciliò la terra.

many foundations, the exact day when it took place is stated to have been 28th August.

Le Quien concludes that Hugo on finally leaving Cyprus relinquished his archiepiscopal powers and that Raphael, whom he regards as his immediate successor, assumed the title and functions from 1263. The examination of contemporary records has led De Mas Latrie to form quite the opposite opinion.¹ There exists proof, so he declares, that Hugo continued to retain all the rights and privileges of Archbishop during life, while the lesser duties of his office and the administration of the diocese were entrusted to a substitute.

Cart. de S.
Sophie, No.
31
(H. de Chyp.,
iii., p. 657).

6. *Bertrand*, mentioned only by De Mas Latrie, is regarded by him as the probable successor of Hugo, contrary to the opinion of Le Quien, who favours the claims of Raphael. In a document of October, 1270, Bertrand is styled dean and Archbishop elect of Nikosia,² having previously been canon and vicar of that cathedral.³ It is this circumstance which has led De Mas Latrie to place him before Raphael, since he thinks it highly improbable there could have been another prelate who could have been elected and confirmed, assembled a provincial Synod and vacated the See in the short interval between Hugo's death and Bertrand's election (1269-1270).

Cart. de S.
Sophie, No.
56
(H. de Chyp.,
iii., p. 660).
Cart. de S.
Sophie, No.
106
(Ibid., iii., p.
658.)

Le Quien, O.C.,
iii., 1206.

Labbe,
Concil., xi. (2),
2386.

Raynaldi, ad
ann. 1264, No.
86.

7. *Raphael*, in the opinion of De Mas Latrie, should occupy the seventh place on the list. The only mention of his name occurs in a *Constitutio instruens Græcos et alios*, which though undated bears unmistakable evidence of having been issued subsequently to the celebrated *Constitutio Cypria* of Alexander IV. in 1260. Le Quien suggests that he may be the Archbishop, whom Raynaldi represents as complaining to Urban IV. in 1264 of the remissness shown by the local authorities in assisting him to reduce the refractory Greeks and Syrians of Cyprus to canonical obedience. But if it be true that Hugo retained the prerogatives of his office until his death it is obvious that he, and not Raphael, was the author of the complaint.

¹ For instance on 30th Sept., 1264, he is still described as "reverendo patre domino H(ugone) archiepiscopo Nicosiensi".

² "Maistre Bertrand, par la grace de Dieu ehlit et doien de l'Église de Nicosie."

³ He was still canon and vicar of the cathedral on 30th Jan., 1267, as piece No. 106 of the Cartulary shows: "Magistro Bertrando, canonico et vicario ecclesie Nicosiensis".

8. *Ranulphe* was in possession of the See on 26th October, 1280, as appears from a document bearing that date, renewing a statute of Archbishop Hugo passed in 1253.¹ He appears to be the same person as Arnoul or Arnulf, the two names often being confused. Du Cange reports his death as having taken place in 1286 on no better evidence, De Mas Latrie asserts, than the fact of the See being then vacant.

Cart. de S.
Sophie, No. 79
(Docs. Nouv.
eaux, p. 348).

Du Cange, F.
d'outre Mer,
p. 848.

9. *Giovanni* (I.) was elected to the primacy under the following circumstances: In their choice of a successor to *Ranulphe* the members of the metropolitan chapter found it impossible to agree, their suffrages being divided between two candidates. One of these was Guy de Novarialla (Novaria?), chaplain to the Pope and auditor of the Roman court, the other Henri de Giblet, or de Biblos, Archdeacon of the diocese and chancellor of Cyprus.² The former on hearing of his selection refused the proffered honour, while the latter accepted the nomination and endeavoured to procure its ratification by the Holy See. Finding there was no likelihood of his being successful he eventually retired also. Nicolas IV., anxious to fill the vacancy without further delay, thereupon appointed on 20th October, 1288, a member of the Franciscan community, named Giovanni, who was probably residing at that time in one of the establishments belonging to his Order in Rome. De Mas Latrie believes him to have been a native of Ancona, a document in the Cartulary of Sta. Sophia mentioning his name in connection with that town.³ His tenure of the See was not a very lengthy one, as he was translated in 1295 to Torres in Sardinia.

Ibid., p. 848.

Le Quien, O.C.,
iii., col. 1206.

Hist. de
Chyp., ii., pp.
143, 162, 164.
Du Cange, F.
d'outre Mer,
p. 331.

Wadding, ann.
1288, No. 37.

Cart. de S.
Sophie, No. 92
(Docs. Nouv.
p. 349).

10. *Gérard*, formerly dean of Langres, is said by one of the local chroniclers to have been nominated to the vacant See by

Du Cange, F.
d'outre Mer,
p. 848.
Le Quien, O.C.,
iii., 1206.
Amadi, p. 233.

¹ "Reverendi patris domini Ranulphi, Dei gratia Nicosiensis archiepiscopi."

² In a treaty of peace and commerce concluded between Hugues IV. and Giovanni Soranzo, Doge of Venice, on 4th Sept. 1328 he is described as "domini Henrici de Biblio archidiaconi Nicossiensis et cancellarii regni Cipri".

³ It is a letter addressed by Nicolas IV. (26th April 1291) to the Patriarch of Jerusalem in favour of Archbishop Giovanni d' Ancona:—

"Quedam littera spetialis favoris Archiepiscopo Joanni de Ancona".

The Templier de Tyr alludes as follows to his translation to Sardinia:—
549. "Pape Boniface translata pluzours perlas; entre les autres translata l'arvesque Johan Turc, frere menor, & fu né d'Ancone, & le fist arcevesque de Sardeigne."

Les Gestes des
Chipriols, p.
252.

From the above extract his surname would appear to have been Turco or Turc.

Boniface VIII. at the end of 1294.¹ But De Mas Latrie questions the accuracy of this statement. He thinks the appointment should rather be referred to the following year since Boniface, though elected Pope on 23rd December, 1294, was not consecrated till 23rd January, 1295, and the translation of Giovanni, as is known, did not take place till 1295. It is uncertain at what period he made his first appearance in the island. A document of 1st May, 1297, testifies to his presence then in Nikosia,² while there is a record of his having presided over a provincial Synod at Limassol on 22nd and 23rd September in the following year. The same chronicler further declares that his residence in the province lasted for two years only. This period must have been from 1297 to 1299, as it is certain he proceeded to Italy in 1300. Being ordered by Boniface to return immediately he not only disobeyed his orders, but set out for Burgundy instead. For siding with Philippe-le-Bel in his quarrel with Boniface he was by the latter, in a Bull dated 15th August, 1303, suspended from the exercise of his office. After the death of this Pontiff he must have regained the favour of the Papacy, as we find him invited by Clement V. in August, 1307, to the Council of Vienne. As no record of his return to Cyprus exists it is probable that he continued to reside in Europe for the remainder of his life. De Mas Latrie is of opinion that he still retained, however, all the rights and privileges of his rank. As he is known to have died in Paris on 26th February 1315, after the appointment of his successor by Clement V. on 10th May, 1312, it is evident that for some time previous to his death he had ceased to act as Primate of Cyprus. The question accordingly arises whether his resignation was voluntary or enforced. De Mas Latrie inclines to the former view. He was buried in the church belonging to the Abbey of Ste. Geneviève at Paris, where he is also supposed to have died.

Cart. de S.
Sophie, No. 90
(H. de Chyp.,
iii., p. 673).
Labbe,
Concil., xi. (2),
2413.

Raynaldi, ad
ann. 1303, No.
37.

11. *Giovanni (II) del Conte*,³ as he is generally styled in the

Du Cange, F.
d'outre Mer,
p. 849.
Le Quien, O.C.,
iii., 1207.
Amadi, p. 400.
Fl. Boustron,
p. 251.

Les Gestes des
Chypriotes, p.
251.

¹ "In questo anno, papa Bonifacio fece arcivescovo de Cypro messer Guirardo, degan de Lengres, il qual restò in Cypro doi anni, et poi andò oltra mar."

The above extract is evidently derived from the Templier de Tyr, who makes the nomination of Gerard to have taken place in 1294.

² 550. "Et fist arsevesque de Chipre messire Gerart, le deen de Lengres, quy demoura en Chipre, ij, ans, & puis s'en ala outremer."

³ "Nous, Gerard, par la grace de Dieu, archevesque de Nicosie."

⁴ L'ultimo dì de avosto (1319) venne a Famagosta el bon arcivescovo de Nicosia, fra Joan del Conte, che era predicator. Intrò a Nicosia, a dì 6 settembrio, et fo ricevuto con grande honore, perchè era gentilhommo romano et da bene, et fece gran bene a la chiesa, in vita sua.

Italian versions of the native chronicles, was a native of Rome and a member of the noble family of the Polo, Counts of Signia, whence his other names of Polo Romano or Paul of Rome. According to De Mas Latrie both Ughelli and Rey are mistaken in calling him a native of Pisa and giving him the surname of De Provincialibus, as he did not belong to the family of the Provenzali, nor yet to the Colonna, as some, confounding him with Giovanni Colonna, Archbishop of Messina, pretend. A Dominican he was first appointed by Boniface VIII. on 13th February, 1299, to the See of Pisa, whence he was transferred in 1312 (10th May) by Clement V. to Nikosia. Though De Mas Latrie accepts this latter as the correct date of his succession, he affirms that he can find no evidence to support it. He reports, moreover, that the new Archbishop was in no haste to assume possession of the See, which he ascribes to the appointment about 1314 of the Apostolic Legate, Pierre de Pleine Chassaigne, Bishop of Rodez,¹ as its administrator. Giovanni not caring to face such an arrangement stayed away till the Legate's death in 1318 (6th February), when he shortly afterwards proceeded to Cyprus. He arrived, so the chronicles state, at Famagusta on 31st August, 1319, and made his solemn entry into Nikosia on 6th September following. On his death, which occurred on 1st August, 1332, he was buried in the famous Dominican monastery at Nikosia in the middle of the choir.²

Le Quien, O.C.,
iii., col. 1264.

Amadi, p. 400.

Ibid., p. 405.
Fl. Boustron,
p. 256.

12. *Élie* or *Hélie* de Nabinaux or des Nabinaux,³ a native

Du Cange, F.
d'outre Mer,
p. 850.

¹ Pierre de Pleine Chassaigne, Bishop of Rodez, was appointed Apostolic Legate for the East from the commencement of 1308 and accredited as such to the King of Cyprus on 15th Sept., 1309. Being suspected of favouring the party of the Prince of Tyre he was detained at Famagusta in 1310 and not allowed to return to Nikosia. On 7th Nov., 1313, was read in his presence in the Cathedral of Sta. Sophia at Nikosia the decree of Clement V. abolishing the Templars. In 1314 he was raised to the dignity of Patriarch of Jerusalem. On 15th June, 1315, he conducted the betrothal of Marie de Lusignan, sister of Henri II. with Jacques II. King of Aragon. In 1316 he was preaching in Paris for the needs of the Holy Land. His death occurred in 1318.

Wadding, ann.
1309, No. 2.

Amadi, p. 395.
Fl. Boustron,
p. 246.

Amadi, p. 397.
Fl. Boustron,
p. 249.
H. de Chyp.,
iii., p. 702.

² Il primo di de avosto (1332) morì il bon arcivescovo Joanne del Conte, che era frate di Predicatori, et era gentilhommo romano de la casa Colona et fu sotterrato al monasterio di Predicatori, nel mezo del choro, a Nicosia.

Egli morìte del 1333; et fu pianto molto dalle gente di Nicosia, perochè ha perso un buon padre ed ottimo pastore.

³ Dapoi fu fatto arcivescovo un Helia, frate minor, qual era in la corte de Roma, et vene in Cypro; et poi fu citato per il papa de andar a Roma, et andato fu fatto cardinale.

Amadi, p. 406.

In loco del quale (i.e. Gioanne del Conte) fu fatto arcivescovo frate Elia, minorita, quale era in corte de Roma, et venuto in Cipro stete poco, e poi ando a Roma, et fu fatto cardinale.

Fl. Boustron,
p. 256.

Le Quien, O.C., of Périgord in Guyenne and in religion a Franciscan, was
 iii., 1209. nominated by John XXII. on 16th November, 1332. At
 the time of his appointment he was probably residing in the
 Raynaldi, ad monastery belonging to his Order at Avignon. In 1342, the
 ann. 1342, No. 24. Patriarchate of Jerusalem becoming vacant by the death of
 Pierre de la Palu, Clement VI. advanced Élie to this dignity.
 Wadding, ann. This promotion obliging him to vacate the archbishopric, its
 1342, No. 24. administration was by a Bull issued the same day (12th July)
 conferred on him *in commendam*. Later in the year (22nd
 Ibid., ann. September) he was also created Cardinal Priest of St. Vitalis.
 1342, No. 5. Soon after the receipt of this last honour he seems to have
 resigned the archbishopric altogether and, returning to Europe,
 to have attached himself to the Papal Court. He is said to
 have died at Avignon on 4th October, 1367, and to have been
 buried in the monastery belonging to his Order in that town.
 De Mas Latrie charges Du Cange and Wadding with confound-
 ing Élie de Nabinaux with Élie de St. Yrieux, as well as
 erroneously giving him the title of Cardinal Bishop of Ostia and
 Velletri. In 1340 this Archbishop held at Nikosia a Synod, which
 Labbe, Concil., xi. (2), was attended by his own suffragans, the Greek, Maronite, and
 2432. Armenian prelates, with the presidents of the Nestorian and
 Jacobite communities in the island, at which certain constitu-
 tions were framed.

Du Cange, F. 13. *Philippe (I.) de Chambarlhac* was the scion of an ancient
 d'outre Mer, knightly family of Périgord, which traced its origin from the
 p. 850. town of Agonac, two leagues from Périgueux. A learned
 Le Quien, O.C., prelate, doctor of laws and theology, from 1333 to 1338 he
 iii., 1209. filled the post of papal chaplain at Avignon, Canon of St. Peter's
 at Rome, Provost of St. Peter's Patrimony in Tuscany, and
 Archdeacon of Ghent in the diocese of Tournay. Appointed
 to the See of Sion in the Valais on the 22nd May, 1338, he was
 transferred in 1342 to that of Nice in Provence, whence he was
 shortly afterwards removed to the Archbishopric of Nikosia.
 Though the precise date of his nomination is unknown a docu-
 ment drawn up at Nikosia on 30th August, 1344, proves him

Documents
 Nouveaux,
 p. 361.

H. de Chyp.,
 ii., p. 211.

Ludolph, curé of Suchen in Westphalia, mentions Élie as follows in his
 itinerary :—

"Unus metropolitanus Nycosiensis, qui temporibus meis fuit frater de ordine
 Minorum, nomine Helyas. Hunc Clemens papa sextus promovit in cardinalem."

Ibid., p. 173.

In a treaty concluded between Hugues IV. and the Republic of Genoa on
 21st Feb., 1338, he is described as "dominus frater Helias archiepiscopus
 Nicossie".

to have then been fully installed in his new dignity.¹ It was not, however, till 1350 that he actually arrived in the diocese, which he did in company with his brother Hélie, whom he appointed to the See of Paphos on the death of Eudes. On 20th March, 1357, he ratified at Avignon on behalf of Hugues IV. the treaty of alliance concluded between Cyprus, Venice, and Rhodes against the Turks. Being in that town or its neighbourhood on the death of Amanieu de La Mothe, Archbishop of Bordeaux (27th June, 1360), he was appointed to the See by Innocent VI., but died suddenly (June, 1361) at the Abbey of St. Tibéry, in the diocese of Agdé, as he was going to take possession of it. In 1350 and following years he presided at a Synod held in Nikosia, which framed four constitutions to remove all causes of offence between Greeks and Latins. Later in the same year (16th September) he was commanded by Clement VI. to compel the Armenians of Cyprus to renounce certain of their errors. On 22nd September of the following year he was directed by the same Pope to despatch a zealous adherent of the Roman Church as emissary to the Catholicos of Armenia.

Hist. de
Chyp., ii., p.
218.

Labbe,
Concil., xi. (2),
2439.

Raynaldi, ad
ann. 1350, No.
37.

Ibid., ad ann.
1351, No. 19.

14. *Raymond de la Pradèle* belonged to a family, which in all probability derived its name from the village and castle of La Pradèle in Périgord. From the improbability of there being another occupant of the See, whose name has disappeared, between the date of Philippe's death and the period when Raymond was in possession (1366), De Mas Latrie is disposed to regard him as the immediate successor of Philippe, though ignorant of the interval between the two events. According to Philippe de Maizières, he officiated on the occasion of the funeral at Famagusta in 1366 of the notorious Legate, Pierre de Thomas. In the following year he received instructions from Urban V. to effect by all the means in his power a reconciliation between Pierre I. King of Cyprus and his consort, Éléonore, whom he had repudiated for alleged unfaithfulness, and also to

Du Cange, F.
d'outre Mer,
p. 851.

Le Quien, O.C.
iii., 1209.

Raynaldi, ad
ann. 1367, No.
14.

¹ This is a warrant from the Preceptor-General and Knights of the Order of St. Thomas the Martyr at Acre, authorising Henry of Gloucester and another brother to receive in the West all gifts and subsidies intended to aid the Order in the defence of the Christians and the succour of the Holy Land. In this deed the Archbishop is designated as "reverendissimi in Christo patris et domini domini Philippi, digna Dei providencia archiepiscopi Nicossiensis diocesis". Until his arrival in the diocese his representative appears to have been "reverendi viri domini Guodefridi, archidiaconi et canonici ecclesie Famagustane, utriusque juris periti," as he is styled in the same instrument.

dissuade him from fighting a duel with Florimont de Lesparre.¹ Neither the time nor place of his death is known, but it appears from documentary evidence that he was no longer alive in 1382.²

Hist. de
Chyp., II., pp.
461, 463.

Machæra, pp.
207-8.

Strambaldi, p.
125.

Machæra, p.
365.

15. *Palounger* (Παλουγκέρ). A great deal of uncertainty exists with regard to the next occupant of the See. Two of the chroniclers vaguely hint that a change in the succession took place about 1370.³ The former of them mentions the above as being the prelate⁴ who blessed the foundations of the fortress built at Nikosia by Pierre II. during the latter years of his reign (1376-1382). De Mas Latrie affirms that it is impossible to discover the real name of this individual. Palounger is doubtless to be regarded as an instance of that corruption of a western proper name so frequent in Greek writers. That he could not have been Archbishop later than 1382 is evident from the fact that his successor is said to have then been in possession. Omitted by both Du Cange and Le Quien.

16. *Michel*, Micheli, Michele, or perhaps Michieli, as the name is variously spelt, is stated in a list of the Archbishops

¹ Florimont de Lesparre was a French knight who took part in Pierre's expedition against the Turks of Asia Minor in 1367. The King's attitude towards him in the quarrel forms an interesting episode in the secular history of the period, and explains how the former acquired such a reputation for chivalry and knightly conduct among his contemporaries. Le Quien and the editor of Du Cange mistakenly exalt Pierre's adversary to regal rank, calling him respectively, "Spartæ (!) regulus," and, "roi de Sparte," but Raynaldi more correctly styles him "Sparæ regulus," i.e. Lesparre in Medoc.

² The document in question is the will of Gantonet d'Abzac, nephew of the Archbishop, who is styled therein "Raymundus de la Pradela quondam archiepiscopus Nicosiensis".

³ Machæra and Strambaldi report that after the assassination of Pierre I. (1369) a notary named Bartholomio Escafasse was sent to convey the news to the Pope, who invested the messenger with a canonry at Sta. Sophia, while the vicar of the cathedral was appointed Archbishop of Nikosia, as the following passages show:—

Ὁ πρίντζης καὶ κυβερνούρης τῆς Κύπρου ἐπέψεν εἰς τὴν Δύσιν ἓνα νοτάρην ὀνόματι μισέρ Παρθολομαῖον Καφάση, εἰς τὸν ἀγιώτατον Πάπαν νὰ κηρύξῃ τὸν θάνατον τοῦ ρέ Πιέρ, κ.τ.λ. Πηγαίνοντα ἔμπροσθεν τοῦ Πάπα, πολλὰ ἐκατηγορήσαν τοὺς Κυπρίωταις· τὸν ποῖον ἔντυσαν τὸν μίαν τσανουρίαν εἰς τὴν ἁγίαν Σοφίαν τῆς Κύπρου, καὶ τὸν ἀβικάρην ἔντυσέν τον τὴν ἀρχιεπισκοπὴν τῆς Κύπρου.

Il principe et gouvernator de Cipro mandò in ponente un nodaro nominato Bartholomio Cafari dal santissimo papa, per dirli la morte del re Pier, et armò una saettia et la mandò. Et andando in presentia del papa, (il papa) ha represò li Ciprioti; et il ditto nodaro, il papa li ha investito un canonicato de Cipro in Sta. Sophia; et il vicario l'ha investito (de) l'arcivescovato de Nicossia.

⁴ Καὶ ἀπὸ τὸν πῶθον ὁ ρήγας ἐπῆρεν τὸν ἀρχιεπίσκοπον ὀνόματι Παλουγκέρ νὰ εὐλογήσῃ τὸν θεμέλιον, κ.τ.λ.

drawn up at Venice in the sixteenth century to have been in occupation from 1382. It is uncertain how long his tenure of the See lasted. In 1401 we find the Venetian envoy to the Cypriot Court instructed to demand from the royal treasury certain sums of money due to the late Archbishop of Nikosia, who is described as the brother of Nicholas Micheli,¹ on behalf of the latter's sons, the heirs of their uncle. De Mas Latrie admits that much confusion exists in the lists of the Archbishops at this period, caused, as he supposes, either by the See remaining long unoccupied, or by the absence of its holder. Michel is omitted both by Du Cange and Le Quien.

Documents
Nouveaux, p.
356.

Hist. de
Chypre, ii.,
pp. 436, 437.
Cf. also ii., p.
210.

17. *André (I.)*, a prelate of this name seems to have held in *commendam* the diocese of Cavaillon, a suffragan See of Avignon, in 1397. De Mas Latrie, however, is doubtful as to the propriety of including his name among the primates of Cyprus, since in some lists he is styled Archbishop of Nicomedia instead. He suggests the possibility of his being identical with the preceding, whose Christian name is unknown. This would, so he asserts, remove the difficulty. Not mentioned by Du Cange or Le Quien.

18. *Conrad (I.)*, who appears to have held the dignity of Papal chamberlain, was in occupation of the See in 1396, as is proved from a brief addressed to him by Boniface IX. on 8th April of that year, directing him to take judicial proceedings against Francis, Bishop of Segovia, for neglect of duty when in charge of a confidential mission. This latter was a partisan of the antipope, Benedict XIII., and had even tried to get up a conspiracy against Boniface IX. in the Papal Court. To have been entrusted with such a charge Conrad must at the time have been residing in Italy. De Mas Latrie is of opinion that he held the archbishopric in *commendam*. Though mentioned by Le Quien his name is omitted by Du Cange.

Raynaldi, ad
ann. 1396, No.
3.

Le Quien, O.C.,
iii., 1209.

19. *Jean (III.)* is described in a document drawn up in the chapter house of the Dominican Monastery at Nikosia (3rd June, 1399), as Archbishop of Tarsus and Archbishop designate of

Du Cange, F.
d'outre Mer,
p. 821.

Hist. de
Chypre, ii.,
464.

¹ In a decision of the Council of Ten dated at Venice 30th Dec., 1349, mention is made of a bailo of the Republic then resident at Famagusta called Nicolo Michael—"bajulum Cipri nobilem virum Nicolaum Michael in Famagosta".

Nikosia.¹ De Mas Latrie thinks that he was a Franciscan. No mention is made of him by Le Quien. Du Cange states that a Jean succeeded a prelate of the name of Pons in the See of Tarsus on the latter's death in 1366 (26th Nov). He also mentions another Jean, Archbishop of Tarsus and administrator of the Sec of Nimocie (Limassol), who died in 1427. But he establishes no connection between the two. The editor of Du Cange says of Jean No. 1 in a note that Wadding has not included him among the Franciscans. This Jean was succeeded in the See of Tarsus at his death by Julien Hectoris of Pisa, a Franciscan, on 17th May 1396. It might be possible to identify Jean No. 2 with the successor of Conrad I., Nimocie being substituted by mistake for Nicosie, as sometimes happened, had not Rey affirmed that the words "administrator of Paphos" should be read instead. Du Cange strangely enough represents him as such when treating of the bishops of that See. Can it be that he subsequently resigned the administration of Nikosia for that of Paphos?

Du Cange, p. 773.

Wadding, ann. 1366, No. 18.

Du Cange, p. 774.

Wadding, ann. 1427, No. 20.

Du Cange, F. d'outre Mer, p. 773.

Wadding, ann. 1396, No. 2.

Familles d'outre Mer, p. 774.

Du Cange, p. 866.

Le Quien, O.C., III., 1210.

20. *Conrad (II.)*, a member of the illustrious Neapolitan family of Caraccioli. Attaching himself to the Papal Court during the pontificate of Urban VI. he was by that Pope's successor, Boniface IX., appointed to the Church of St. Stephen near Aquileia, with the rank of sub-deacon apostolic and vice-chamberlain. On 2nd October, 1402, he was promoted to the See of Nikosia, and subsequently to that of Malta, with permission to retain the former *in commendam*. In 1405 he was further created Cardinal Priest of St. Chrysogonus by Innocent VII. At first an adherent of Gregory XII., whom he assisted at the Council of Pisa in 1409, he afterwards became a partisan of Alexander V. Being deprived by the former Pontiff of the See of Malta for his desertion, he received from the latter as compensation the perpetual administration of the diocese of Orvieto. He died at

¹ "Reverendissimo in Christo patre domino fratre Johanne, Dei grátia archiepiscopo Tarsensi postulatouque ecclesie Nicossiensis." He was still Archbishop of Tarsus three years later, officiating as such at the coronation of Janus according to Florio Boustron:—

Fl. Boustron, p. 353.

"E dopo un 'anno fu coronato re di Cipro il suo figlio Giano, per man dell' arcivescovo di Tarso, a Sta. Sophia".

Machæra also records the coronation of Janus by the Archbishop of Tarsus, but he gives the prelate the name of Matthew and further says that he was a Dominican:—

Machæra, p. 373.

Καὶ τὴν δευτέραν εἰς τὰς 14' νοεμβρίου α,τ,λθ' (11th Nov., 1399) ἐστέφθη ὁ πρὶ Τ(ε)ι(ν)οῦς εἰς τὴν ἁγίαν Σοφίαν ὑπὸ χειρὸς τοῦ φρὲ Ματαίου, ὁ ποῖος ἦτον ἀποὺ δρδινον τοῦ Σαν Τομενίκου ἀρχιεπίσκοπος τῆς Ταρσοῦ.

Bologna as Legate on 25th February, 1411. Omitted by Du Cange.

21. *Stefano*, a natural son of Francesco (II.) Novello da Carrara. He was Bishop of Padua from 1398 to its capture by the Venetians in 1405, when he fled to Innocent VII. at Rome, who the following year presented him with the Archbishopric of Nikosia. There is no evidence of his ever having visited the diocese, which De Mas Latrie is of opinion he held simply *in commendam* for seven years. In 1412 (3rd October), he was appointed to the See of Teramo in the Abruzzi, whence he was removed to that of Tricarico in 1427, and finally to Rossano in 1432. This last preferment he does not seem to have held more than two years. He eventually died at Rome on 10th July, 1449. His epitaph describes him merely as Bishop of Padua, Teramo and Tricarico, without making any mention of his connection with Nikosia.

Du Cange, F.
d'outre Mer,
p. 831.
Le Quien, O.C.,
iii., 1210.

22. *Hugues (II.) de Lusignan*, a cadet of the reigning family of Cyprus, was the third son of Jacques I. Some years after the accession of his brother Janus to the throne he is said by Lore-dano to have secretly quitted the kingdom in company with another brother, Henri, Prince of Galilee, on account of the King's neglectful treatment of them.¹ This story, which Le Quien has accepted without question, is only partially true, as can be seen by reference to native authorities.² They report that it was the Prince of Galilee, and not the future Archbishop, who withdrew from Cyprus. Hugues, despite his exalted rank, seems to have gone regularly through all the minor ecclesiastical grades. With regard to the period when he was appointed to the metropolitan See of his native land there exists considerable

Du Cange, F.
d'outre Mer,
p. 831.
Le Quien, O.C.,
iii., 1210.
Loredano,
lib. ix., p. 562.

Machæra, p.
380.
Strambaldi,
pp. 265, 266.
Amadi, p. 498.
Fl. Boustron,
p. 356.

¹ Scorrevano appena due mesi dopo l'arrivo in Cipro della Regina, ch' Henrico Principe di Galilea, & Ugo eletto arcivescovo di Cipro fratelli di Sua Maestà, pieni di male sodisfattioni, veduto il Rè perdersi affatto nelle compiacenze della nuova Regina, ed essi esclusi da gl' affari del Regno: fingendo d'uscire alla caccia, se n'andarono in Famagosta, e di là noleggiata una Nave partirono per l'Italia.

² Καὶ τῇ 11^ῃ Σεπτεμβρίου 1413, ὁ κύριος Χαρήμ τῆς Λουζουρίας ὁ πρίντζης τῆς Γαλιλαίας, κρυφὰ τοῦ ἀδελφοῦ του τοῦ ρε Τζένιους ἐπῆγεν πέρα ἀπὸ τὴν Ἀμμόχουστον, κ.τ.λ.

Et a di 11 settembre 1413, Charin de Lusugnan, il principe de Gallilea, secretamente de suo fratello re Zegno, si partite de Famagosta, etc.

A di xi. settembre, si parti da Nicosia, el signor principe de Galilea, fratello del re, et andò a' Famagosta et de li se misse in una nave et andò in ponente, senza licentia del re, etc.

uncertainty.¹ According to Le Quien he was placed in temporary charge from 1413, after his supposed return from Italy. De Mas Latrie, though unaware of any corroborative evidence, accepts the statement because he is unable to refute it. Should it, however, be the case, he remarks, that Hugues did not assume charge till after 9th July, 1420, then another prelate, whose name is no longer known, must have come between Stefano and him, since it is certain that the See was not vacant during any part of that year. After the capture of Janus at the disastrous battle of Chierochitia (7th July, 1426), he assumed the government, and with much vigour suppressed the numerous risings of the peasantry against their Latin masters. On 24th May, 1426,² Hugues, who had previously borne the honorary title of Prothonotary Apostolic, was created Cardinal Deacon of St. Adrian by Martin V.³ The insignia of office were handed to him by a

Machera, pp. 403, 406.

Strambaldi, pp. 282, 285.

Amadi, pp. 509, 513.

Fl. Boustron, pp. 368, 369.

Machera, p. 406.

¹ According to Amadi and Florio Boustron, who both use the same expression regarding his occupation of the See (*l'haveva per avanti*), Hugues was in possession previous to his recognition as Archbishop by the Court of Rome. He was confirmed in his appointment on the very day on which he was created cardinal, *viz.*, 30th Nov., 1426 or 1427. (Cf. p. 148, N. 1.)

² According to Le Quien, but not according to the local chroniclers.

³ Καὶ τῇ κυριακῇ κγ' νοεμβρίου α.υκς' (23rd Nov., 1426), Χριστοῦ ἦρτεν ὁ βασιλιώτης τοῦ Πάπα καὶ ἔφερεν τὸ (σ)κιᾶδιον τοῦ γαρδενάλη καὶ ταῖς βουλλαῖς διὰ τὰ ὀρδινιάσους τὸν πρῶτον νοτάρην γαρδενάλην· καὶ τὴν κυριακὴν εἰς τὰς λ' νοεμβρίου ἔφεραν τὸν πρῶτον νοτάρην συντροφισμένον εἰς τὴν ἁγίαν Σοφίαν· ὁ κύρης Οὐγκε τὲ Λουζούνιας ἦτον πρωτοαποστολάριος, ἐπὶ ὑποθήριος, ὕστερον πρωτονοτάριος, τᾶπισα εὐαγγελιστής· καὶ τὴν αὐτὴν ἡμέραν ἐποίησαν τὸν γαρδενάλην διάκονον τοῦ ἁγίου Ἀνδρέου, καὶ ἐβάλαν τοῦ τὴν κάππαν τὴν σχαρολάτην καὶ τοῦ σκιᾶδιον, κατὰ τὸ δηλούμενον εἰς τὰ προβιλιζία τοῦ Πάπα.

Et a di 23 novembre 1427 vene il cortegian del papa, et portò il cappello al cardinal et le bolle, per ordinar il protonotario cardinal. Et a di 30 novembre, hanno menato il protonotario con molti cavallieri et vescovi in Sta. Sophia. Il signor Ugo de Lusignan era primo legato, doppio eletto, doppio protonotario, doppio evangelista, et il ditto giorno l'hanno fatto cardinal diacono di S. Andrea, et li messero la cappa rossa et il cappello, come dicevano le patente del papa.

A di 23 novembre del 1426 fu portato dal Papa el capello del preditto monsignor cardinal et le bolle del arcivescovado de Nicosia, che prima era promosso et postulato. Et alli 30 del ditto mese, con gran solennità et festa, portò el ditto capello per cardinal clerico de Santo Andrea et have etiam el titolo del arcivescovado, perchè el possesso l'haveva per avanti.

Nel medesimo tempo, fu portato dal pontefice il capello e bolle del cardinal predetto, il quale era promosso, e postulato ancora per arcivescovo de Cipro; e la seguente domenica portò il capello rosso per cardinal clerico di Santo Andrea, et hebbe ancora il titolo dell' arcivescovo, perchè il possesso l'haveva per avanti.

"Machera et ¹ Amadi disent: le dimanche 23 novembre 1426, mais le 23 novembre tomba un dimanche en 1427, et non en 1426."

Note by R. De Mas Latrie, *Chronique de Strambaldi*, p. 285, N. (6).

¹ A mistake—Amadi does not mention the word "domenica"; Fl. Boustron, however, does.

special envoy from Rome on 23rd November of the same year, and on 30th of that month he was solemnly invested with them in the Cathedral of Sta. Sophia. Loredano assigns three reasons for the bestowal of this honour :—

Strambaldi,
p. 235.
Amadi, p. 514.
Fl. Boustron,
p. 370.
Loredano,
lib. ix., p. 583.

(1) To engage Western Christendom in the defence of Cyprus, which was then seriously threatened by the Egyptians.

(2) To enlist the co-operation of Hugues in the contemplated reunion of the Eastern and Western Churches, a scheme which the Pope had much at heart.

(3) The mutual friendship which they had contracted while Hugues was at Rome.

On the return of Janus from captivity in 1427 the Cardinal proceeded to Europe, where he was entrusted with various missions by Martin V. in the kingdom of Naples and the States of the Church. Martin's successor, Eugenius IV. regarded him with equal favour. First promoting him to the dignity of Cardinal Priest of St. Clement's he, after a short interval, further advanced him to that of Cardinal Bishop of Palestrina, one of the suburbican Sees usually reserved for the intimate friends of the Pontiffs.¹ He was subsequently, however, transferred in 1436 to the diocese of Frascati instead. He took part in the Council of Bâle and, moreover, acted as its special envoy in the conferences which took place at Arras. Towards the end of 1435 he seems to have returned to Cyprus, which he again quitted, after a stay of two years, for Europe. His death occurred in Savoy during the month of August 1442. De Mas Latrie is of opinion that he retained the archbishopric *in commendam* to the end of his life.

Hist. de
Chyp., ii. pp.
518, 521, 523.

23. *Galesio de Montolif*, called Galesio di Monsolo by Loredano, and simply Galesius in the papal records, was the prelate to whose appointment the consort of Jean II., Helena Palæologos, offered so determined an opposition. He appears to have been nominated to the vacant See by Eugenius IV. immediately on his predecessor's death becoming known, so as to anticipate any attempt on the part of the Greek queen to instal a candidate of her own. During his enforced absence from the See it was placed in charge of Giacomo Benedetto, Bishop of Orvieto,

Le Quien, O.C.,
iii., 1211.
Loredano, lib.
x., p. 602.

¹ In a deed of 8th July, 1432, he is thus described:—

"Reverendissimum in Christo patrem et illustrem dominum dominum Hugonem de Lucignano, divina miseratione episcopum Penestrinum, sacrosancte Romane ecclesie cardinalem de Cipro vulgariter nuncupatum".

Hist. de
Chyp., iii., p. 2.

Montolif having temporarily conferred upon him the Archbishopric of Cæsarea in Cappadocia, a See *in partibus infidelium*. In 1446 a reconciliation was effected between him and the Queen, whereby he was allowed to assume possession of his former diocese. But he did not long survive his restoration, dying before August of the following year. Omitted by Du Cange.

Le Quien, O.C.,
iii., 1051-52,
1211,

24. *Andreas (II.)*. The next occupant of the See is omitted by Du Cange and anonymous in Le Quien. It may be inferred, however, from other sources that he was Andreas, surnamed De Petra, from the place of his birth near Durazzo. By nationality and religion a Greek, he became on abjuring his ancestral faith a Dominican, and was appointed to the See of Rhodes. After converting to his new faith the Armenians and Jacobites at Florence he was sent by Eugenius IV. on a similar mission to Cyprus. The same Pope in 1441 (5th November) also commissioned him to inquire into the truth of the complaints made by the Greeks of Cyprus that the Latins of the island, in spite of the decrees of the Council of Florence, refused communion with them. In 1447 he appears to have been in actual possession of the See of Nikosia, since Nicolas V., writing that year (3rd August) to the then Archbishop, addresses him as "*venerabili fratri Andreæ archiepiscopo Nicosiensi A. S. L. misso*". It is not known how long his episcopate lasted, but the same Pope writing again in 1450 to the Archbishop of Nikosia, without, however, mentioning his name, directs him to compel the Chaldæans of the island to unite with Rome. Reinhard by a curious error styles Andreas Bishop of Colocza, a See in Hungary. Reference shows that no person of the name was in possession of that diocese at the period. The mistake probably arose from confusing the word Colossensis, the name by which the See of Rhodes is frequently designated, with Colocensis.

Raynald., ad
ann., 1441,
No. 6.

Ibid., 1447,
No. 27.

Ibid., 1450,
No. 14.

Du Cange, F.
d'outre Mer,
p. 853.
Le Quien, O.C.,
iii., 1211.

Hist. de
Chyp., iii., 73.
Lusignan, p.
61 (a).

25. *Jacques*, the most remarkable of all the occupants of the See, was the natural son of Jean II. It is unknown when he succeeded Andreas, or what interval elapsed before his appointment. That the See was vacant in 1453 is evident from the request made that year (19th September) to Nicolas V. by the Republic of Florence, at the instance of the Cypriot ambassador, that he would confer it upon the King's son.¹ According to

¹ Ceterum cum idem orator exposuerit nobis prefatum regem cupere ut Nicosiensis ecclesia per sanctitatem vestram suo filio conferatur, supplicamus sanctitati vestre ut prefati regis preces in hac re exaudire dignemini.

one authority he succeeded his grand-uncle, Cardinal Hugues,¹ but a little reflection will show the inaccuracy of this statement. At the time of his death in 1473 Jacques is said to have been thirty-three years of age and consequently must have been born in 1440. This would make him only two years old in 1442, when the Cardinal's death took place. He is said to have been actually between sixteen and seventeen years of age when created Archbishop.² Accordingly we may regard 1456 as the probable date of his appointment. This opinion, too, is considerably strengthened by the fact that he is represented as being already in occupation of the See in 1457, the year in which Charlotte's first husband, John of Coimbra, is known to have died. His appointment was entirely due to the Queen, Helena,³ who hoped thereby to remove from her daughter's path a dangerous rival to the throne. Jacques never felt any inclination or desire for an ecclesiastical life and, as his after history proves, severed on the first opportunity all connection with a calling so distasteful to him. He was placed in possession by his father, without the customary formality of first awaiting the sanction of the Holy See. This confirmation he never succeeded in obtaining, though it was repeatedly demanded not only by Jean and Helena, but also by such powerful states as Florence and Venice. He never proceeded beyond

G. Boustron,
p. 475.

Ibid., pp. 413,
415.
Fl. Boustron,
p. 373.

Phil II., Com-
ment, lib. vii.,
p. 323.

Lusignan, p.
78 (b).

¹ Il Re Giovanni non havendo figliuoli maschi legittimi, che il bastardo, et temendo che dopo la morte sua non facesse qualche insulto, essendo morto in quelli giorni il suo Zio fratello del padre, Ugo Cardinale di Santo Andrea, ch'era Arcivescovo di Cipro, però fece elegger' il predetto bastardo per Arcivescovo, et lo fece consecrare di Epistola.

² ὁποῖος Ἀποστολὲς ἦτον χρόνων ἰς', καὶ ὁ ρὲ Τζουάνης ἔδωκέν του τὴν ἀρχιεπισκοπὴν μὲ οὐλαὶς ταῖς ρένταις καὶ δέκατα.

Ma come venne in età di 15 anni, essendo vacato l'arcivescovato de Cipro, il re glielo conferìte, e mandò al pontefice a confermarglielo; e per metterlo al possesso, lo mandò a stare in arcivescovato con suo maestro, e gli dette anco il possesso delle intrate di quello.

The term Ἀποστολὲς, used of Jacques by Geo. Boustron appears equivalent to the "postulato over eletto arcivescovo" of Florio Boustron.

³ El padre l'investì dell' arcivescovato de Nicossia, cioè el fese Postulato, che viene a dir eletto per dover esser creato arcivescovo de Nicossia, e'l fese consagrar da 4 ordeni a persuasione d'Helena so mogier, e anche perchè ghe pareva anch'a esso che'l fosse homo desideroso de comandar.

Malipiero
Annali Veneti
Archivio
Storico
Italiano, tom.
vii., parte
seconda, p.
596).

Ut primum enim sapere aliquid cepit, videns patrem mentis inopem ex matrimonio virili prole carere, ad regnum aspiravit: indignum existimans, aut sororem sibi, aut sororis virum præferri. Quod præagsiens Helena viro persuaserat, ut filium regni cupidum extra matrimonium natum ecclesiæ traderet, et sacris ordinibus initiaret; sic futurum, ut regnandi spem poneret. Vacua per id temporis pastoris regimine ecclesia Nicosiensis erat, hanc Jacobo spondent, postularique præsulem curant atque in possessionem deducunt; quod Romana ecclesia nunquam ratum habuit.

the grade of subdeacon¹ or attempted to exercise the spiritual duties of his office, which he left entirely to his vicar-general,² contenting himself with merely enjoying the income of his prebend. After the death of his father he speedily renounced the primacy, as is known, and successfully disputed with his half-sister the possession of the throne.

The Court of Rome, which never recognised the appointment of Jacques, placed the three following successively in charge of the archdiocese. As there is no evidence that they were ever really in possession they should not perhaps strictly be reckoned in the lists of actual occupants of the See.

Le Quien, O.C.,
iii., 1212.

Raynaldi, ad
ann. 1459, No.
85.

Isidore, the first, was that famous Greek ecclesiastic, formerly Metropolitan of Kieff, who afterwards became Cardinal Bishop of Sabina and titular Latin Patriarch of Constantinople. He was one of those Oriental prelates like Bessarion, who laboured at the Council of Florence to reunite the dissentient Churches of the East and West. On his escape after the capture of Constantinople by the Turks he was presented by Pius II. with the Sees of Negroponte and Nikosia about 1460. He resided at Rome, where he died on 27th April, 1463.

Du Cange, F.
d'outre Mer,
p. 853.

Le Quien, O.C.
iii., 1212.

26. *Antonio Tuneto* from his name is surmised to have been a native of Sicily. In a document dated in February, 1464, authorising him to consecrate a church on behalf of the Bishop of Syracuse, then a prisoner in the hands of the African Mohammedans, he is described as Archbishop of Nikosia. He is placed by Du Cange after Guillaume Gonème.

Ibid.

Giovanni Francesco Brusato, the successor of Tuneto, belonged to a noble family of Verona. Through the influence of his uncle, Cardinal Bartolommeo della Rovere, he was appointed in 1463 (15th August) to the See of Casano in Calabria, whence he was shortly afterwards transferred to that of Nikosia. He died at Rome in 1477, aged forty-four years. His name is unnoticed by Du Cange.

¹ "Giacomo bastardo del Re Giovanni fù eletto arcivescovo di Cipro, et consecrato a Subdiacono."

² The name of this individual was Antonio Salvani (Ἀντώνη Σουλουάνη). Geo. Boustron (p. 427) calls him ὁ ἀβικάρης τῆς ἁγίας Σοφίας, while Florio Boustron (p. 380) describes him as "canonico e vicario del domo".

Guillaume Gonème, an Augustinian friar and member of a noble Cypriot family, is said to have been a professor of theology at Nikosia in 1434. A great favourite with Jean II. he had been obliged through court intrigues to withdraw to Rhodes, where he attached himself to the young Jacques, whose counsellor and abettor he became.¹ One of the first acts of the usurper on his invasion of Cyprus in 1460 was to appoint Gonème to the See of Nikosia as a reward for his services.² Though he bore the title of Archbishop, yet as Cardinal Isidore then held the diocese *in commendam* he was regarded as an intruder by Rome, which continued to appoint to it without reference to him. He is styled,³ it is true, in many documents before 1467 as Archbishop, but it was not until that year that his position as such was recognised by the Papacy. In the opinion of De Mas Latrie this change of attitude was due to the action of Venice, which at that period was in close alliance with Jacques. The new Pope, Paul II.,⁴ as a citizen of that Republic, would naturally be more amenable to her persuasion than his predecessor, Pius II., who steadily refused to entertain such a suggestion. Gonème is known to have visited Europe in 1466, and it is possible he may then have made his submission in person to the Holy See.⁵ That same year, or the beginning of next, he was

De Cange.
Familles, p.
853.
Le Quien, O.C.
iii., 123.
Geo. Boustron,
p. 419.
Fl. Boustron,
p. 370.
Loredano, lib.
i., p. 623.
G. Boustron,
p. 419.
Fl. Boustron,
p. 391.

Ibid., p. 415.

H. de Chyp.,
iii., p. 173.

¹ καὶ τὸν καιρὸν ἐκεῖνον εὐρίσκετον εἰς τὴν Κύπρον ἕνας καλὸς ἄνθρωπος ὀνόματι φρέ Γιλιάμ Γουνέμες τοῦ Σανταγουστή, ὁ ποῖος ἦτον πολλὰ ἀγαπημένος μετὰ τὸν ρέ Τζουάνην. Καὶ ὡς γίον ἡξέυρετε, ὅτι εἰς ταῖς αὐλάδας εὐρίσκονται μεγάλας ζῆλαις, τόσον ἡξουραν νὰ ποίουν καὶ ἐδῶξαν τὸν φρέ Γιλιάμ ἀπὸ τὴν αὐλὴν τοῦ ρηγός, καὶ ἀπὸ τὴν παραπόνεσιν του ἐπῆγεν εἰς τὴν Ῥόδον, καὶ θαρῶντά του εἶχάν τον πολλὰ ἀκριβόν. Καὶ θαρῶντά του ὁ Ἀποστόλες ἐποίκέν τον πολλὴν τιμὴν καὶ πᾶσα ἀπλασίρην.

E ritirandosi all'ora a Rhodi fra Guglielmo Gonnem, dell' ordine di Santo Agostino, huomo di grand' ingegno, e molto amato da tutti, il quale stando in Cipro era molto accarezzato dal re Gioanne; ma li invidiosi che sempre odiono li favoriti fecero che lo scacciarono da Cipro; et havendolo trovato l'eletto si fe grate accoglienze.

² Καὶ τὸν φρέ Γιλιάμ ἐποίκέν τον ἀρχιεπίσκοπον τῆς Λευκουσίας.

E fra Giulano fu ordinato arcivescovo di Cipro.

³ In the articles of capitulation for Famagusta approved by Jacques II. on 6th Jan., 1464, he is styled: "reverendissimo in Cristo patre et domino domino Guglielmo Gonem, archiepiscopo Nicosiensi".

The dispossessed Charlotte in a letter dated 1st Sept., 1464, contemptuously alludes to him as "Gonent, que se dit arsevesque de Nicossie".

Guichenon,
tom. ii., p.
394.

⁴ His name before assuming the tiara was Pietro Barbo.

⁵ He was sent to Venice, among other reasons by Jacques II., to offer his assistance to the Republic in the war against the Turks and to consult the Signory about his contemplated marriage with Zoe, daughter of Thomas Palæologos, despot of the Morea and brother of Constantine, last Emperor of Constantinople.

appointed by Paul II. to administer the temporalities of the diocese of Nikosia and in the latter year, on the presumed resignation of Brusato, was also canonically chosen as its head (16th May, 1467). He was a few days later (27th May) further entrusted by the General of his Order with the establishments of the fraternity situated in Cyprus, Rhodes, and Crete. He does not appear to have long held the See after he had been legally installed. As his death did not occur until 14th September, 1473—just two months after that of his friend and patron¹—and the See is known to have been vacant in 1469, he is thought to have voluntarily resigned it and reverted to his old monastic life. His burial took place at Nikosia in the monastery belonging to his Order, an establishment of which he had always been a munificent benefactor.

Geo. Boustron,
p. 485.

Hist. de
Chyp., iii., p.
310.

Le Quien, O.C.,
iii., 1212.

A considerable amount of confusion exists with regard to this personage. For some inexplicable reason Lusignan, who begins by giving him his right name of Guglielmo Guneme, seems to forget it a few pages later on, calling him instead Elias, or Helias, to the complete exclusion of the other. Misled by this Le Quien has supposed the names to represent two separate individuals, whereas the contrary can be easily proved.²

Du Cange,
Familles, p.
833.

Le Quien, O.C.,
iii., 1213.

27. *Louis Perez Fabricius*, the successor of Gonème, was a Spaniard by birth and brother of Jean Perez Fabricius, whom Jacques II. had created Count of Jaffa and the Karpasos and premier baron of Cyprus. The new Archbishop even before his elevation to the primacy had proved himself a determined opponent of Venice, whose ambitious designs upon the island

¹ Καὶ τὴν αὐτὴν ἡμέραν (τὴν 14^η Σεπτεμβρίου, 1473), ἐπέθανεν ὁ φρε Γιλιάμ, καὶ ἔθαψάν τον εἰς τὸν Σάντ' Ἀγουσθήν, ὁ ποῖος ἐποίησεν πολλὰ καλὰ εἰς τὸ αὐτὸν μοναστήριον, καὶ ἐποίησεν καὶ τὸ ξενοδοχεῖον, καὶ ἀφήκεν καὶ ἕνα χωρίον· καὶ ἀφήκεν κουμερσάριδες τὸν πάλιον τοὺς Βενετικούς, καὶ τὸν διὰ τῆς μεγάλης ἐκκλησίας, καὶ τὸν ἀβικάρην τῆς μεγάλης ἐκκλησίας.

Bosio says that Gonème was sent by Jacques to the Grand Master at Rhodes in 1472. He, however, apparently describes him as "Fra Guglielmo Govene eletto vescovo di Pafos". (Cf. Bps. of Paphos, No. 23.)

² In proof of this statement may be adduced the fact that Étienne de Lusignan, who professes to follow as his authority George Boustron, the secretary of Jacques II., in his account of the flight of the latter from Nikosia on 12th Oct., 1458, mentions among his companions Fra Elia Gunomen. In the original version of this event this person is called φρε Γιλιάμ. As examples of Lusignan's confusion between Guglielmo and Elia may be cited the following passages:—

Lusignan, p. 75 (a). "Il bastardo—spesso si consigliava con Fra Guglielmo Guneme suo intrinseco".

Ibid., p. 64 (a). "Fra Helia era il consigliere del bastardo di far cio che egli a fatto."

Ibid., p. 64 (b).

he strove hard to defeat. That the Republic recognised in him a most formidable adversary may be inferred from the fact that in 1469 (3rd June) the Signory, in evident allusion to him, requested the Holy See not to appoint a Catalan to the then vacant archbishopric.¹ The exact date of his accession cannot be accurately determined. As Paul II., a Venetian, would be disinclined to sanction an appointment so manifestly distasteful to his fellow-countrymen, De Mas Latrie inclines to the opinion that it must have occurred after the election of his successor, Sixtus IV. (9th August, 1471). Loredano postpones it till after the death of Gonème in 1473. But a Bull of Sixtus IV. dated 1472 proves that he was certainly in occupation at that time.² The two Boustrons on the other hand record that he was Archbishop when sent by Jacques in 1471 as an envoy to the Pope.³ In reply to this De Mas Latrie asserts that he has discovered at Venice the original letter of Jacques accrediting Fabricius to the Holy See, which is dated 27th December, 1472. Being forced to secretly quit Cyprus towards the end of the following year for his share in the murders at Famagusta, he retired to the dominions of the Neapolitan king, Ferdinand, for whose illegitimate son he had previously endeavoured to secure the throne of Cyprus. From that safe retreat he ceased not to devise plots for the overthrow of Venetian supremacy in the island. Neither the period nor the place of his death is known. The fact that the See was again vacant in 1476 may give a possible clue to the former. Le Quien and the editor of Du Cange are under the mistaken impression that he died at Milan on 25th July, 1506, aged seventy-five years. But the individual to whom they refer, as will be shown later on, is Cardinal Luigi Podocattoro, who, though a Cypriot, was never Archbishop of Nikosia.

Hist. de
Chyp., iii., p.
310.

Loredano, lib.
xi., p. 743.
Hist. de
Chyp., iii., p.
327.
Geo. Boustron,
p. 474.
Fl. Boustron,
p. 432.

Documents
Nouveaux, p.
417.
Bibl. de
l'Ecole des
Chartes 1877,
pp. 267-270,
sec. 3.
Geo. Boustron,
p. 503.
Fl. Boustron,
p. 445.

28. *Vittore Marcello* belonged to a noble family of Venice, one of whose members, Nicolò Marcello,⁴ had but recently filled

¹ Quod ne archiepiscopatus Cypri non proveniat ad quemdam Catellanum, sicuti querit rex Ferdinandus, ut facilius machinationes sue in illo regno habeant locum, sicut etiam summus pontifex de hac re motizavit oratori nostro, etc.

² Nos igitur, ad quos pertinet nedum ipsius ecclesie ac venerabilis fratris nostri Ludovici, archiepiscopi Nicosiensis, ac successorum suorum archiepiscoporum Nicosiensium, suffraganeorum suorum Latinorum episcoporum, provincie Nicosiensis, jura et honores defendere, etc.

³ Καὶ τῇ ἡμέρᾳ αὐτῇ ἐπέψεν τὸν ἀρχιεπίσκοπον εἰς τὴν Ρώμην. κ.τ.λ.

E però mandò l'arcivescovo de Nicosia, Aluise Fabrices, fratello del conte del Carpasso; e andò a Roma, etc.

⁴ Nicolò Marcello was Doge from 1473 to 1474.

Documents
Nouveaux, p.
366.
Ibid., p. 483.

Ibid., p. 492.

the highest office in the Republic. Though the exact date of his accession is uncertain, a list of the Archbishops of Venetian nationality connects him with the See in 1477. On 11th May, 1476, the Government of the Republic, through its ambassador at Rome, signified to the Pope its approval of his rumoured selection of Marcello, then Prothonotary Apostolic, to fill the vacant See. But on 14th July in the following year he was still only Archbishop designate and had not yet left Venice, as is evident from the senate's directions to the Queen and her Venetian advisers to surrender to his representative the diocese of Nikosia with its temporalities. Marcello's death is supposed to have occurred in Cyprus in 1483, or the beginning of 1484. His name is omitted both by Du Cange and Le Quien.

Du Cange,
Familles, p.
864.

Ibid., p. 507sq.

29. *Benedetto Soranzo*, a member of one of the leading families of Venice,¹ was a resident in Rome since 1470, and had acted as Prothonotary of the Papal Chancellory since 1481. The candidate originally chosen by the Venetian authorities to fill the vacancy caused by the death of Marcello was Nicolò Donato, then Bishop of Limassol. But, owing to the strained relations at that time existing between the Court of Rome and the Republic, Sixtus IV. passed him over in favour of Soranzo, who was selected in a secret consistory held on 2nd June, 1484.² Donato was transferred instead to the Patriarchate of Aquileia, in place of the papal candidate, Hermolao Barbaro, formerly Venetian ambassador at Rome, whose nomination the Republic refused to accept. The regard in which Soranzo was held by the Holy See led to his arrest by the Venetian authorities at Ravenna in June, 1484, on a charge of treasonable correspondence with the Pope. Though released after a short captivity at Venice he was not recognised as Archbishop until the accession of Innocent VIII. had removed the causes of dispute between the Papacy and the Republic. Even then, in spite of repeated requests to be allowed to proceed to Cyprus in discharge of the duties of his office, he was refused permission. Disgusted with the treatment to which he was subjected, he at length returned

Documents
Nouveaux, p.
366.

¹ A member of the family, Giovanni Soranzo, was Doge from 1312 to 1329.

² For continuing the war against Ercole d'Este, Duke of Ferrara, contrary to his orders Sixtus placed Venice under an interdict on 22nd June, 1483, with a further threat of excommunication if within fifteen days the Republic did not raise the siege of Ferrara. The Council of Ten adopted the most stringent measures to prevent the Papal Bull from being proclaimed, or even known, in Venice. After the death of Sixtus in August, 1484, his successor, Innocent VIII., lost no time in removing the sentence.

to Rome and resumed his former position at the Papal Court, nor would he again relinquish it when at last pressed to visit his diocese. He died at Rome suddenly on 6th July, 1495, aged forty-eight years, and was buried in the Church of Sta. Maria della Minerva. His epitaph describes him as Archbishop of Nikosia, papal secretary to Innocent VIII. and Alexander VI. and assistant prelate. His name is omitted by Le Quien, while by Du Cange he is called Superanzo.

30. *Sebastiano Priuli*. According to Malipiero, the See on the death of Soranzo was first bestowed upon Cardinal Domenico Grimani, then holder of the See of Paphos *in commendam*. This on his promotion he is said to have resigned in favour of his chamberlain, Giacomo di Pesaro. De Mas Latrie, however, doubts the accuracy of this statement, since, though Pesaro was certainly Bishop of Paphos, there is no evidence that Grimani was ever in possession of the diocese of Nikosia. Sebastiano Priuli, the actual successor of Soranzo, was a relative of that Francesco Priuli, who had received the abdication of Queen Catarina in 1489. Ughelli reports that Jerome Aleander, Bishop of Brindisi, was summoned to Venice in 1498 to teach Priuli Greek, no doubt with a view to qualifying him for his duties in Cyprus.¹ But this seems after all to have been a work of supererogation, as his pupil never visited his diocese, but fixing his residence at Venice enjoyed it *in commendam*. He died at Rome on 2nd October, 1502, aged forty-two years, and was buried in the Church of San Michele di Murano.

Le Quien, O.C.,
iii., 1215.
Documents
Nouveaux, p.
356.

Ughelli Italia
Særa, tom.
ii., col. 39.
Hist. de
Chr. p. iii. pp.
452, 537.

31. *Aldobrandino Orsini* belonged to the famous Roman family of that name. At the time of his appointment to the See his father, Nicolò Aldobrandino Orsini, Count of Pitigliano, was generalissimo of the Venetian forces.² He himself was lord of Morlupi, a place situated in the diocese of Nepi and not far

Le Quien, O.C.,
iii., 1215.
Documents
Nouveaux, p.
356.

¹ From a document of 1496 (6th Oct.), Priuli would appear to have been then in occupation of the See, though not in residence: "Venerabilis domini Grati de Colinis, vicarii ac intervenientis nomine reverendissimi in Christo patris domini Sebastiani de Priolis, Dei et Apostolice Sedis gratia, archiepiscopi Leucosiensis". In a second document of the following year (20th Nov.) he is described as: "reverendissimo in Christo padre Sebastiano de Priolis, meritisimo arcivescovo Nicosiense".

² Nicolò Aldobrandino Orsini, Count of Pitigliano, in conjunction with Bartolommeo d' Alviano commanded the Venetian forces during the war known as the League of Cambray. The two generals sustained a crushing defeat from the French at the battle of Vailate, or Agnadello, on 14th May, 1509. Orsini died in Feb. 1510.

Documents
Nouveaux, p.
512.

from Rome. On account of the eminent services of his father the Republic requested the Holy See to bestow upon the son, then Prothonotary Apostolic, some ecclesiastical preferment within the Venetian territories.¹ The death of Priuli affording an opportunity of acceding to this request Orsini was immediately appointed to the vacant See (8th October, 1502). He continued to reside at Rome after his promotion, but seems to have visited the diocese at least on one occasion, though the duration of his stay is not known. On his return to Rome he took part in the fifth Lateran Council under Julius II. and Leo X. Some time in the autumn of 1523 he is said to have resigned the See of Nikosia for a canonry at St. Peter's. In addition to the canonry he was Prior of the Church of Sta. Agnese in Navona at Rome and Abbot of San Lorenzo, outside the walls of Aversa, in the kingdom of Naples. His death took place about 1528.

Du Cange,
Familles, p.
355.

Documents
Nouveaux, p.
356.

Ibid., p. 513.

32. *Livio Podocatoro*, was a Cypriot and belonged to a family of Greek origin long settled in that island. In 1502 (29th October), on the resignation of his uncle, Luigi Podocatoro, he became a canon of the Cathedral of Padua. In 1513 he was appointed Abbot *in commendam* of the Monastery of St. Gall at Moggio in Friuli, a preferment which he continued to hold after his promotion to Nikosia. The following year he was further invested with a canonry at Treviso, and in 1524 (5th October), was nominated Archbishop of Nikosia on the resignation of Aldobrandino Orsini. After holding the See till 1553, which, like his predecessors, he did *in commendam*, he resigned in favour of his brother, Cesare, and returned to Venice, where he died on 10th January, 1556. Du Cange, however, makes his death to have occurred on 19th January, 1555, in the eighty-first year of his age, and further states that he was buried in the Church of San Sebastiano in that city. De Mas Latrie says that Le Quien and the editors of Du Cange have confused Livio Podocatoro with the two following, *viz.* :—

(1) Cardinal Luigi Podocatoro, who, though his uncle, was in no way connected with the Cypriot Church. This individual, born in Cyprus in 1430, studied at Padua University, of which

¹ Decretum fuit alias per hoc consilium, ob bene merita et prestantes conditiones illustrissimi domini comitis Pitigliani, gubernationis generalis copiarum nostrarum, commendare Beatitudini Pontificie reverendum dominum Aldrovandinum, ejus filium, apostolicum prothonotarium, ad consecutionem alicujus ecclesie seu beneficii in ditone nostra.

he became rector in 1460. Appointed to the See of Capaccio by Sixtus IV. in 1483 and created Cardinal Priest of S. Agatha by Alexander VI. in 1500 (28th September), he was in 1502 presented to a canonry in the Cathedral of Padua. Resigning this soon afterwards in favour of his nephew, Livio, he was in 1503, or the following year, presented to the See of Benevento by Julius II. The date and place of his death have been variously recorded. Some say that it occurred at Milan in 1504, others at Rome in 1506.

(2) Louis Perez Fabricius, a complete stranger to the family of Podocatoro, whose Christian name causes him to be confounded sometimes with the uncle Luigi Podocatoro, and at others with the nephew Livio.

Guido Bruno, a Dominican of Cortona, is said by Le Quien Le Quien, O.C., iii., 1215. on the authority of Fontana to have been nominated to the See of Nikosia by Clement VII. in 1530. If it be true, however, that Luigi Podocatoro's tenure lasted from 1524 to 1553 it is manifestly impossible that Bruno can have any claim to rank among the Latin metropolitans of Cyprus. His name is not mentioned by Du Cange.

33. *Cesare Podocatoro*, in whose favour his brother Livio is said to have resigned the archdiocese, was a knight of Malta. Documents Nouveaux, p. 356. According to De Mas Latrie very little is known concerning him. The Bulls appointing him to the See are dated 24th August, 1553, while the authorisation of the Republic permitting him to take Ibid., p. 514. possession of the temporalities is dated 2nd January, 1554. It is doubtful whether he was ever really invested with the archiepiscopal dignity, since in his will drawn up 16th November, 1557, four days before his death, he only styles himself Archbishop-designate of Nikosia. Omitted by Du Cange and Le Quien.

34. *Filippo (II.) Mocenigo*, the last Latin primate of Cyprus, Du Cange, Familles, p. 835. was the son of Pietro Mocenigo and a near relative of the Doge, Luigi Mocenigo. His promotion to the See most probably Le Quien, O.C., iii., 1215. took place at the beginning of 1560, during the pontificate of Documents Nouveaux, p. 356. Pius IV. In 1563 he assisted at the closing sessions of the Council of Trent. After the capture of Cyprus he spent some time in Rome, eventually settling down at Venice. He died on 1st June, 1586, in the seventy-third year of his age, and was

buried in the church of Rua, a small place in the environs of Padua. Le Quien, however, places his death nearly ten years earlier, *viz.*, in 1577.¹

The Bishops of Paphos.

Cart. de S.
Sophie, No. 2.
(Hist. de
Chyp., iii., p.
600).

1. The name of the first occupant of the See is unknown. He was one of the two delegates entrusted by Celestine III. with the establishment of the Latin Church in Cyprus. With the exception that he had been Archdeacon of Laodicea previous to his appointment to the diocese of Paphos nothing further is known of him. He is described in the Bulls of 1196 and 1197 by the initial letter (B) of his name only.² De Mas Latrie alone mentions him.

Cart. de S.
Sophie, No. 95
(H. de Chyp.,
iii., 612, No. 3).

2. *Martin*,³ was present at the Convention held in 1220 between the nobles and clergy, as we learn from the document relating to it drawn up at Limassol in October of that year, and from Cardinal Pelagius' confirmation of it dated at Famagusta, 14th September, 1222. De Mas Latrie alone mentions him.

Cart. de S.
Sophie, No.
100
(H. de Chyp.,
iii., 631).

3. Name unknown. Perhaps Jean. His initial (J) only has been preserved in a document conveying a decision of Gérold,

¹ Arcivescovi Veneziani di Nicosia o di Cipro.

1. Nel 1382. Un certo Micheli, fratello di Nicolao Micheli.

2. 1477. Vittore Marcello.

3. 1484. Benedetto Soranzo, figlio di Giovanni Soranzo dal Banco et di Lucia Paruta.

4. 1496. Sebastiano Priuli, figlio di Pietro Priuli procuratore.

5. 1501. Aldobrandini Orsini, romano.

6. 1534. Livio Podocatore, ciprioto, morto nel 1556.

7. 1552-1557. Cesare Podocatore.

8. 1560. Filippo Mocenigo, fratello del doge Ludovico Mocenigo.

Cart. de S.
Sophie, No. 8
(Hist. de
Chyp., iii., p.
600).

² He had previously been sent by Amaury to Rome to open negotiations on the subject with Celestine, as the following extract from the Papal Bull shows: "Sane, quia, sicut ex tenore litterarum dilecti filii nobilis viri A. domini Cipri, perpendimus evidenter, ipse Dei scientiam, ejus inspiratione dumtaxat, in singularitate fidei possidet, et romanam ecclesiam, caput et magistrum ecclesiarum omnium recognoscens, Cipri insulam, cujus dominium divina potius credimus quam humana ei potestate collatum, a suis tandem erroribus suo diligenti studio revocatam a beluato fermentatorum scismate ad unitatem orthodoxe matris ecclesie reducere studio se contendit, sicut per dilectum filium magistrum B. archidiaconum Laodicensem, nuntium suum, virum utique providum et discretum, nobis est manifestius intimatum," etc.

³ His name is mentioned in piece No. 95 of the Cartulary, not in No. 84, which contains the text of the Convention.

Patriarch of Jerusalem, dated at Acre, 19th July, 1231. De Mas Latrie alone mentions him. Still presided over the See in 1237.

4. *Jean Romain*,¹ 1245. Previously Bishop of Bethlehem and Ascalon.

Tresor de
Chronologie,
col. 2203.

5. *Guy de Mimars*. Mentioned by Du Cange alone in connection with the See of Paphos. Le Quien, misled by a faulty reading in the continuation of the history of Guillaume de Tyr, describes him as Bishop of Jaffa. He died in 1253.²

Du Cange,
Familles, p.
805.
Le Quien, O.C.
iii., 1217.
Contain. G. de
Tyr, lib.
xxxiv., c. 2,
p. 441.
Recueil des
Croisades.
tom. ii).
Amadi, p. 202.
Cart. de S.
Sophie, No 56
(H. de Chyp.,
iii., 682).
Cart. de S.
Sophie, No. 92
(Docs. Nouv-
eaux, p. 350).

6. *Pierre de Charpigny*, Chancellor of Cyprus.³ His name is found in a deed drawn up in October, 1270,⁴ wherein Hugues III. provides for the maintenance of two priests to say daily masses in the cathedral at Nikosia for the souls of members of the royal family. De Mas Latrie alone mentions him. He appears to have still presided over the See in 1288.

7. *Nicolas Hungarus*. His name is found in a deed of sale dated 10th September, 1292.⁵ He was present at the Synod held in Limassol by Archbishop Gérard on 22nd September, 1298.

Du Cange,
Familles, p.
805.
Le Quien, O.C.,
iii., 1217.
Gams, p. 438.
Cart. de S.
Sophie, No. 52
(H. de Chyp.,
iii., 677).
Labbe,
Concil., xl. (2),
p. 409.

¹ The epitaph of Bartolommeo di Braganza, which exists in the Dominican church at Vicenza, gives him the title of Bishop of Paphos, Némosie (Limassol) and Vicenza. He was Bishop of Limassol in 1248 and, as the editor of Du Cange suggests, may have been placed in charge of the diocese of Paphos at the same time.

² "Morite Guido, vescovo di Bapho."

³ "Pierre, evesque de Baphe et cancelier du reaulme de Cypre."

He is evidently alluded to in a letter of Nicolas IV. to the Patriarch of Jerusalem dated 26th April, 1291, under his initial as follows: "venerabili fratre nostro P. Paphensi episcopo, collectore decime in partibus illis".

⁴ His name appears even earlier in a grant by Hugues III. to the Hospitallers. No. 1368. 1269, Nov. Accon. Hugues III. rex Hierosolymitanus et Cypri, domui Hospitalis per manum magistri Hugues Revel locum prope Nimocium situm, qui dicitur Domina Nostra de Combes, cum omnibus pertinentiis ac juribus concedit et sigillo confirmat. Datum per manum Petri (Pierre) episcopi Paphensis, cancellarii regni Cypri.

Rohricht
Regesta Reg.
Hierosol., p.
356.

The following epitaph discovered at Paphos in 1844 and now in the Musée de Cluny at Paris also records his occupation of the See:—

"Brocardus: de: Charpigny: miles: pater: Paphiensis: episcopi: cujus: anima: requiescat: in: pace. Amen."

The family of Charpigny belonged to the Frank nobility of the Morea.

⁵ Actum Nicosie, in magna camera domus archiepiscopalis, presentibus dominis reverendo patre domino Nicola Hungaro, Dei gratia Paphensi episcopo, etc.

Le Quien, O.C.,
iii., 1217.
Gams, p. 438.

8. *Robert*, a native of Normandy and a member of the Dominican Order, was in occupation of the See about 1304. Omitted by Du Cange.

Tresor de
Chronologie,
col. 2203.
Amadi, p. 265.

9. *N. de Montolif*,¹ 1307. Simon de Montolif, who murdered Amaury de Lusignan, Prince of Tyre and Regent of Cyprus, in 1310, was his brother.

Du Cange,
Familles, p.
866.
Le Quien, O.C.,
iii., 1217.
Gams, p. 438.

10. *Jacques* was a witness to the marriage contract between Ferdinand of Majorca and Isabelle d'Ibelin, cousin of Henri II. in 1315. His death occurred in 1322.

Du Cange,
Familles, p.
866.
Le Quien, O.C.,
iii., 1217.
Gams, p. 438.
Amadi, p. 401.
Fl. Boustron,
p. 251.

11. *Amaury*, a Franciscan, was elected by the chapter on the death of Jacques, the choice being approved by Giovanni del Conte, Archbishop of Nikosia and confirmed by John XXII. He was in company with Henri II. at the palace of Strovilo on the day before the latter's death, 30th March, 1324.²

H. de Chypre,
ii., p. 162.

12. *Gérard* was present at the ratification by Hugues IV. on 14th January, 1330, of the marriage contract between his eldest son,³ Guy, Prince of Galilee, and Marie, daughter of Louis I., Duke de Bourbon. De Mas Latrie alone mentions him.

Du Cange,
Familles, p.
866.
Le Quien, O.C.,
iii., 1218.
Gams, p. 438.

13. *Endes* (Odo) was present at a Synod held in Nikosia by Archbishop Élie in 1340, at which he is reported to have dissented from the first of the constitutions then passed, "De decimis integre solvendis". Was still occupant of the See in 1351, as is attested by a letter of Clement VI. dated 22nd September of that year.

Tresor de
Chron., c.
2203.
Gallia Chris-
tiana, tom.
xii., col. 316-
317.
Machæra, pp.
215, 218.
Strambaldi,
p. 131.

14. *Hélie de Chambarlhac* was one of the executors of the will of Cardinal Talleyrand de Périgord in 1360. Was present at the proclamation of Pierre II. as King of Cyprus in Nikosia on 24th December, 1371. Machæra, who has recorded this circumstance, calls him *Λίες τὸ Καρμπεπαή*.⁴

¹ Messer Simon de Montoliffo, frattel del vescovo de Bapho.

² Amadi styles him: "Fra Chamerin, vescovo de Bapho, trate minore".

Previously to his elevation to the See he had been sent by Henri II. on a diplomatic mission to James II. King of Aragon.

³ "Acta fuerunt hec Nicosie, in aula regis, in majori camera ipsius domini regis, presentibus reverendis in Christo patribus dominis Guillelmo Dei gratia episcopo Mimatensi, Gerardo eadem gratia episcopo Paphensi," etc.

⁴ τοῦ ἐπισκόπου τῆς Πάφου ὀνόματι σὺν Λίες τὸ Καρμπεπαή.

Strambaldi mentions him without, however, giving his name.

Wadding, Ann
Min., tom. vi.,
p. 224.

15. *Pinus Ordelauffi* was translated from Paphos to Cervia in Italy on 11th March, 1394. Gams, however, gives the date as the 10th March. His death occurred in 1402. Omitted by Du Cange.

Le Quien, O.C.,
iii., 1218.
Gams, p. 438.

16. *Bertrand de Cadouin* (1411), as we learn from a letter of Martin V. (5th May, 1428), was transferred by John XXIII. to the See of St. Flour, of which he was in possession in 1415. Omitted by Du Cange.

Le Quien, O.C.,
iii., 1218.
Gams, p. 438.
Trésor de
Chronologie,
col. 2203.

17. *Jean*, Archbishop of Tarsus, administrator of the See, died about 1428, or the following year.

Du Cange,
Familles, p.
866.
Le Quien, O.C.,
iii., 1218.
Gams, p. 438.

18. *Salomon*, 1426. His death occurred before 5th May, 1428.¹

Trésor de
Chronologie,
col. 2203.

19. *Angelo*, a native of Narni in Italy and a member of the Order of St. Francis, was appointed to the See by Martin V. on 5th May, 1428. His death occurred between 1435 and 1439.

Du Cange,
Familles, p.
866.
Le Quien, O.C.,
iii., 1218.
Gams, p. 438.

20. *Antoine* witnessed the marriage contract between Anne de Lusignan, sister of King Jean II. and Louis, Count of Genoa, at Nikosia on 1st January, 1432, a circumstance which Du Cange, however, attributes to his predecessor. His name is not to be found in the *Trésor de Chronologie*.

Hist. de
Chypre, iii.,
p. 16, note.
Guichenon,
Hist. de
Savoie, tom.
i., p. 364.

21. *Michael de Castellacio*, a member of the Order of St. John of Jerusalem, is recorded as being in occupation of the See in 1463, of which he seems to have retained possession in 1468 (13th October).² He witnessed the articles of capitulation relative to the surrender of Famagusta to Jacques II., which were signed at Nikosia on 6th January, 1464.³ De Mas Latrie alone mentions him.

H. de Chyp.
iii., p. 87.

Ibid., p. 265.

Ibid., p. 172.

¹ He is said by Machæra to have fallen into the hands of the Greek insurgents, who took up arms after the defeat of Janus at Chierochitia in 1426, and to have received very rough treatment from them.

² Ο πίσκοπος ὁ λατίνος ὁ φρε Σαλαμοῦς ἐπήγαγεν πρὸς τὴν Ἀμμόχουστον, καὶ ἐπιάσεν τὸν τὸ φουσατόν τοῦ ρε Ἀλεξή, καὶ ἐκουρσεύσαν τὸν καὶ ἐδέραν τὸν, καὶ ἐποίκᾶν τοῦ πολλὴν μεγάλῃν ἀντροπήν, καὶ ἐσκαπίασεν ἀπὸ τὸν θάνατον.

³ "Reverent père en Dieu messire frère Miquel de Castelacho, l'evesque latin de Baphe."

⁴ "Presentibus—reverendissimis dominis episcopis fratre Michaelē de Castellacio, decretorum doctore," etc.

Fl. Boustron,
p. 415.

Tresor de
Chron., c.
2203.

22. *Pierre*.¹

Du Cange,
Familles, p.
867.
Le Quien, O.C.,
iii., 1218.
Gams, p. 438.

23. *Guillaume*, an Augustinian, was tenant of the See in 1472. He is reported to have died in the following year.

Du Cange,
Familles, p.
867.

Le Quien, O.C.,
iii., 1219.
Gams, p. 438.

24. *Antonio Manzoni*, a Franciscan, was appointed by Sixtus IV. in 1473, Le Quien and Gams say on 17th September, whereas Du Cange places it two months later, viz., 17th November.

Le Quien, O.C.,
iii., 1219.
Gams, p. 438.

25. *Simon de Balcinola*, a Dominican, was elected to the diocese about 1485. Omitted by Du Cange.

Tresor de
Chron., c.
2203.

26. *Antoine de Soissons* or *de Sasson*, January, 1488.

Ibid.

27. *Cardinal Domenico Grimani*, Patriarch of Aquileia in 1498, administered the See before 1493.

Du Cange,
Familles, p.
867.

Le Quien, O.C.,
iii., 1219.
Gams, p. 438.

28. *Giacomo di Pesaro* (Pisauro in Du Cange), according to Malipiero was chamberlain to Cardinal Domenico Grimani before his appointment to the See of Paphos. His name occurs in a document dated 6th October, 1496. In 1502 he was admiral of the papal fleet operating against the Turks. Took part in the fifth Lateran Council under Julius II. and Leo X. Died at Venice on 24th March, 1547, and was buried in the church of the Franciscans in that town.

Tresor, col.
2203.

29. 1548. *Giovanni Maria Pesaro*.

Le Quien, O.C.,
iii., 1220.
Gams, p. 438.

30. *Pietro Contarini*, a Venetian, appointed to the See in July, 1557 (September, Gams), appears to have resigned it in 1563. Omitted by Du Cange.

Du Cange,
Familles, p.
867.

Le Quien, O.C.,
iii., 1220.
Gams, p. 438.

Lusignan, p.
106 (b).

31. *Francesco Contarini*, a member of the same family, was chosen as his successor in the same year. After displaying the greatest heroism at the siege of Nikosia he died from wounds received at its capture. Both the Contarini subscribed the decrees of the Council of Trent at its final session in 1563. Du Cange appears not to know his name.

¹ M. de Mas Latrie says: "J'ai vu à la Bibliothèque S. Marc une lettre autographe ainsi datée:—¹ Ex Venetiis xxi. Aug., 1472. Petrus ep. Paphensis'".

The Bishops of Limassol.

1. 1197. N.

Trésor de
Chronologie.

2. T. in 1200. Perhaps the first occupant of the See.

3. *Foulques* is the earliest known occupant of the See, though not the first in order of time. He seems to have been in possession about 1211.¹ He was a brother of the Archbishop of Nikosia, Eustorge de Montaigu. Omitted by Du Cange.

Le Quien, O.C.,
iii., 1223.
Gams, p. 438.Or. Hist. de
Chyp., iii., p.
605 sq.

4. The name of his successor is unknown. He was present at the Convention held in 1220 between the nobles and clergy, and in the articles of agreement drawn up in October of that year is alluded to under the initial R. De Mas Latrie alone mentions him.

Cart. de S.
Sophie, Nos.
83, 84.(H. de Chyp.,
iii., pp. 612,
619.)

5. Also unknown. Referred to as T. in a decision of Gérold, Patriarch of Jerusalem, published at Acre on 19th September, 1231. De Mas Latrie alone mentions him.

Cart. de S.
Sophie, No.
100.
(Hist. de
Chyp., iii., p.
631.)

6. N. 1246.

7. *Bartolommeo di Braganza*, a Dominican and member of a noble family of Vicenza, occupied the See in 1248. On 18th January, 1256, he was translated by Alexander IV. to the bishopric of his native town, where he died in 1270. Omitted by Du Cange.

Le Quien, O.C.,
iii., 1225.
Gams, p. 438.

8. *Christian*, Patriarch of Antioch and a Dominican, was appointed administrator of the See by Alexander IV. on 11th February, 1256, on account of the impoverishment of his own See through the incursions of the Moslems. He was subsequently slain, with four other members of his Order, in his own cathedral at the capture of Antioch by the Egyptian Sultan, Bibars, on 29th May, 1268. Omitted by Du Cange.

Le Quien, O.C.,
iii., 1226.
Gams, p. 438.Sanut, lib. iii.,
pars. xii., c. lxDu Cange,
Familles, p.
357.Le Quien, O.C.,
iii., 1226.
Gams, p. 438.Labbe,
Concili., xi. (2),
2409.Mansi, Concil.,
tom. xxvi.,
col. 347.Le Quien, O.C.,
iii., 1226.
Gams, p. 438.

9. *Bérard*. All that is known of this occupant of the See is that he was present at the provincial Synod held in Limassol on 22nd September, 1298, by Archbishop Gérard.

¹ The editor of Du Cange says that he may have been appointed to the See in 1215 or even from 1211, but that he certainly was in possession in 1239. The erroneous-ness of this last statement is plainly proved from other sources.

Du Cange,
Familles, p.
357.

Machara, p. 77.
Amadi, p. 248.
Fl. Boustron, p. 138.

Amadi, p. 283.
Fl. Boustron, p. 164.

Tresor de
Chronologie.

Amadi, p. 328.

10. *Pierre (I.) d' Erlant or de Herlant*, as Le Quien writes the name, held the See in 1304. He was with Jacques de Molay,¹ Grand Master of the Templars, one of the two instigators of Amaury, Prince of Tyre, in his rebellion against his brother, Henri II. In 1308 (8th March) he was put by Clement V.² in charge of the See of Nikosia during the absence of Archbishop Gérard. The editor of Du Cange seems at a loss whether to assign him precedence over his successor Jean, and even hazards the conjecture that he may be the same as Pierre de Pleine Chassaigne.³ He explains, too, the surname of De Herlant, which he bore, as a possible corruption of Petrus de Hierusalem.

11. *Geraud de Cros*. His name occurs in the obituary of Clermont Ferrand (2nd October).

12. *Zacco More*,⁴ is said by Amadi to have accompanied the Papal nuncio, Raymond de Pins,⁵ to Armenia in 1310 to procure the release of Henri II.

¹ "Ὁμοίως καὶ ὁ μισερ Ταβολάνε ὁ πρίσκοπος τῆς Λεμισσοῦ ἐσμικτίτην μεσόν τους· καὶ ὁ κύρης τῆς Τύρου εἶχεν τον πολλὰ ἀκριβόν."

² "Fu etiam Piero de Erlant, vescovo de Limisso, et questo fu uno de li consiglieri di questa opera, et però fu in la gratia del signor de Sur, dal quale hebbe molti apiaceri."

³ "L'auteur de cette opera era il maestro del Tempio, fra Giacobbo de Molei, et Piero de Erlant, vescovo di Limisso."

⁴ "A di 8 mazo fra Guido Severac, commandator del Hospital de San Joan, ha presentato una lettera al capitulo de la giesia de Nicosia, per la quale commandava l'Apostolo che Piero d'Erlante, vescovo de Limisso, fusse vicario de Nicosia della spiritualità et temporalità delle intrade et uscite della chiesa," etc.

⁵ "Fra Guido Siverac, commendator dell' Hospital de San Gioanne, ha portato queste nuove in Cipro, con una lettera del summo pontifice al capitolo della madre giesia de Nicosia, per la quale commandava che Pietro de Erlant, vescovo de Limisso, dovesse havere el governo delle intrade del arcivescovado."

Du Cange,
Familles, 1p.
E28.

³ Cet évêque est celui que l'Oriens Christianus suppose être Pierre de Herlant mentionné par Loredano aux années 1304, 1305, 1307. Peut-être ce Pierre a-t-il été le prédécesseur de Jean, à moins que ce ne soit le même que Pierre de Plaine Chassaigne, etc.

Pierre de Pleine Chassaigne n'est pas nommé dans l'Oriens Christianus parmi les évêques ou les administrateurs de l'église de Némésie. Il se pourrait qu'il eût été désigné ainsi dans quelques actes: Petrus de Hierusalem, et que ce dernier mot, abrégé et mal lu, eût formé par corruption le surnom de Herlant.

⁴ El signor de Sur li (i.e. Raymond de Pins) concesse l'andata, et fece metter in ordine una gallia, et mandò con lui el vescovo de Limisso, messer Zacco More, et un canonico de Nicosia, messer Joan de Nores.

Fl. Boustron,
p. 195.

Florio Boustron alludes to him without mentioning his name. "Il signor de Sur fece metter in ordine una galea, et mandò con lui (i.e. Raymond de Pins) el vescovo de Limisso et un canonico de Nicosia."

⁵ Raymond de Pins, Canon of Bazas and domestic chaplain to Clement V. was commissioned by that Pope to effect in conjunction with the Archbishop of

13. *Jean*, or *Joan de la Lizza*,¹ as Amadi calls him,² was present in 1315 at the marriage contract between Ferdinand of Majorca and Isabelle d' Ibelin, cousin of Henri II. Omitted by Le Quien and Gams. The editor of Du Cange is of opinion that he is the prelate alluded to by Le Quien as Pierre de Herlant.

Du Cange.
Familles, p.
833.
Amadi, p. 395.

14. *Pierre (II.) de Pleine Chassigne*, a Franciscan, Bishop of Rodez and Patriarch of Jerusalem, is said by Du Cange in his account of the Bishops of Limassol to have administered that diocese in 1316, while in his list of the Patriarchs of Jerusalem he is represented as administrator of the archdiocese of Nikosia. The discrepancy may possibly have arisen through a confusion between the names Némosie and Nicosie. His tenure of the See of Limassol seems to have been a short one. Omitted by Le Quien,³ Gams, and the *Trésor de Chronologie*.

Du Cange.
Familles, pp.
735, 823.

15. *Guillaume*, a Carmelite, was translated from the See of Limassol to that of Castellana in 1324 (21st February), whence he was again removed to Isernia in 1332 (15th October). Gams, however, declares that his first translation was to Venice. Omitted by Du Cange.

Le Quien, O.C.
iii., 1227.
Gams, p. 439.

Thebes a reconciliation between Henri II. and his brother, the Prince of Tyre. He landed at Famagusta on 4th March, 1310, and dying on 1st Jan., 1311, was buried in the Dominican monastery at Nikosia.

¹ Between Zacco More and Frère Jean the *Trésor de Chronologie* places Hugues de Bedouin, whom it describes as a Minorite. The only person of this name known to have existed at the period was a layman, one of the most devoted adherents of Henri II., whom he accompanied into exile to Armenia in 1309, subsequently becoming Admiral of Cyprus. The error has most probably arisen from the ambiguity of the language employed by Wadding. "Hoc anno (1314) misit Henricus Rex Cyprius Episcopum Nimociensem, Hugonem de Beduinis, et fratrem Aymericum Minoritam (quem infra dicemus ad Episcopatum Paphensem assumptum, multa prudenter in illis partibus præstitisse) Legatos ad Jacobum Regem Aragoniæ hujus nominis II., ut de sorore sua Maria Jacobo desponsanda ultimas tabulas conficerent," etc.

Wadding,
Ann. Min.,
tom. vi., p.
224.

Reference, however, to Amadi shows that the prelate in question bore the name of Joan de la Lizza. That Du Cange does not regard Hugues as an ecclesiastic is proved by his remark in connection with this event when speaking of him in his notice of the family of De Bedouin: "Henry roi de Cypre l'envoya avec l'evêque de Nimocie," etc.

Du Cange,
Familles, p.
825.

² "Il mese di frever (1314) mandò il re soi ambassatori al re de Aragona, con li ambassatori del ditto re de Aragona, quali ambassatori erano fra Joan de la Lizza, vescovo de Limisso, messer Hugo Baduin et doi frati Menori."

He seems to have been previously Prior of the Hospitallers, being mentioned in two passages by Amadi as "fra Joan della Lizza, prior del Hospital or del Convento".

Amadi, pp.
331, 338.

³ Le Quien, however, reckons him among the administrators of the See of Nikosia.

Le Quien, O.C.,
iii., 1227.
Gams, p. 439.
Du Cange,
Familles, p.
735 sq.

16. *Raymond Bequin*, a native of Toulouse and a Dominican, was appointed to the Patriarchate of Jerusalem in 1324 by John XXII., who at the same time granted him the administration of the diocese of Limassol for his support.¹ He had previously since 1321 acted as major-domo at the Papal Court. He died in Cyprus in 1328. Omitted by Du Cange from the list of Bishops of Limassol.

Hist. de
Chyp., ii., 157.
Amadi, p. 399.

17. *Barthélemy*, canon and precentor of the Cathedral of Famagusta,² is described in a treaty entered into between Hugues IV. and the Genoese in 1329 (16th February), as Bishop designate of Limassol. Whether his election was ever confirmed it is impossible to say. De Mas Latrie alone mentions him.

Du Cange,
Familles, p.
859.
Le Quien, O.C.,
iii., 1227, 1265.
Gams, p. 429.
Du Cange,
Familles, p.
736.
Hist. de
Chyp., ii., 161.

18. *Pierre (III.) de la Palu*, a Dominican and member of the noble family of Varambon, was created in 1329 Patriarch of Jerusalem on the decease of Raymond Bequin, and shortly afterwards entrusted with the administration of the See of Limassol. His name occurs as administrator³ in the ratification by Hugues IV. in 1330 (14th January) of the marriage contract between Guy de Lusignan, Prince of Galilee, his eldest son, and Marie, daughter of Louis, Duke de Bourbon. He left Cyprus for France in 1337 to administer the See of Con-

Echard Script.
Ord. Prædic.
tom. I., p. 603
sqq.

serans. Gams, however, says that his departure took place about 1340. He died in Paris on 31st January, 1342. Wrote a history of the Crusades entitled *Liber bellorum Domini*. Du Cange mistakenly places him after Itier de Nabinaux and makes his death to have occurred in 1347.

Du Cange,
Familles, p.
858.
De Quien, O.C.,
iii., 1227.
Gams, p. 439.
Hist. de
Chyp., ii., pp.
140, 145.
Labbe,
Concil., xi. (2),
2432.

19. *Lambertino Balduino della Cecca* was a native of Bologna. In 1328 while still a canon of the Cathedral of Famagusta he was sent by Hugues IV. into France, as one of three commissioners,⁴ to arrange a marriage between Guy de Lusignan and Marie de Bourbon. In 1340, or perhaps even earlier, he was created Bishop of Limassol, as we find him present as such at

¹ Du Cange asserts that it was the See of Nikosia he was entrusted with.

² "Venerabili viro domino Bartolomeo canonico et cantore ecclesie Famaguste, et electo in episcopum ecclesie Nimociensis."

³ "Reverendo in Christo patre domino fratre Petro Dei gratia patriarcha Jerosolimitano et administratore ecclesie Nimociensis."

⁴ "Venerabilem Lambertinum de Bononia canonicum Famagustanum."

"Venerable homme Monsieur Lambertin de Bologne chanoine de Famaguste."

the Synod held at Nikosia by Archbishop Élie de Nabinaux on 17th January of that year. The following year he was again despatched into Europe by Hugues to enlist the Republic of Venice and the Papacy in an alliance with the Christian powers of the Levant against the rising empire of the Turks.¹ In 1344 (3rd November) he was translated by Clement VI. to Brescia, where he died on 3rd September, 1348.

Hist. de
Chyp., ii., p.
180

20. *Itier de Nabinaux*, a Franciscan and cousin of Archbishop Élie, was elected to the vacancy on 3rd November, 1344, and subsequently transferred to Famagusta by Clement VI. in 1346. His death is supposed to have occurred in 1354.

Du Cange,
Familles, p.
833
Le Quien, O.C.,
iii., 1223.
Gams, p. 439.

21. *Leodegar*, whom Du Cange calls Leger, was bishop of the diocese on 22nd September, 1351 (Gams, November). He was still in occupation of the See in 1353.

Du Cange,
Familles, p.
833
Le Quien, O.C.,
iii., 1223.
Gams, p. 439.

22. *Guy d'Ibelin*, brother of the Seigneur of Arsuf, officiated at the coronation of Pierre I. in the Cathedral of Santa Sophia at Nikosia on 24th November, 1359.² His name occurs also some months later (16th August, 1360), as one of the witnesses to the confirmation by Pierre I. of the privileges accorded to the Venetians in 1306.³ De Mas Latrie alone mentions him.

Machæra, pp.
84, 85.
Strambaldi,
p. 36.

Hist. de
Chyp., ii., p.
230.

23. *Aymar de la Voulte* (18th August, 1367), whom Machæra calls Enimar,⁴ was present at the recognition of Pierre II. as King on 24th December, 1371. In 1374 he was translated to Grasse, and in 1379 to Marseilles.

Tresor de
Chronologie.
Machæra, p.
215.

24. *Nicolas (I.) Thomas de Ammanatis*, called Ammanatus by Le Quien and Gams, assumed in 1376 the title of Bishop designate of Limassol. In 1380 he was translated by Clement VII. to the

Du Cange,
Familles, p.
839.
Le Quien, O.C.,
iii., 1223.
Gams, p. 439.

¹ "Lambertinum eadem (i.e. Dei) gratia episcopum Nimociensem."

² ἐστέφθην ὁ ρὲ Πιερ τῇ κυριακῇ τῇ κδ' νοεμβρίου αὐτῇ (24th Nov., 1359) Χριστοῦ ἀπὸ χειρὸς τοῦ φρέ Γκῆ τὲ Ἡμπελῆν, ἀδελφὸς τοῦ ἀφέντη τοῦ Ἀρσεφίου, ἐπίσκοπος Νεμεσοῦ, εἰς τὴν ἁγίαν Σοφίαν ρήγας τῆς Κύπρου.

Et quando si incoronò il re Piero per le mani del fre Gite Imbeli, Signor de Arasio, vescovo de Limisso, nella chiesa de Santa Sofia, etc. The *Tresor de Chronologie* remarks of him "n'était point seigneur d'un fief d'Arasio".

³ Reverendo patre domino patre Guidone de Ybellino, Dei gratia episcopo Nimociensi.

⁴ Τοῦ ἐπισκόπου τῆς Νεμεσοῦ τοῦ μισέρ Ἐνιμάρ.

Strambaldi merely calls him the Bishop of Limassol (vescovo di Limisso) without mentioning his name.

Strambaldi,
p. 131.

Archbishopric of Naples, and died at Avignon on 6th December, 1396. He was a native of Pistoja in Italy.

Du Cange,
Fam., p. 859.
Le Quien, O.C.,
iii., 1228.
Gams, p. 439.

25. *Stephanus (I.) Gobernus*, or *Gobernis*, was transferred in 1390 by Boniface IX. from the administration of the diocese of Limassol to the Archbishopric of Corinth. He was subsequently removed from this latter See to (1) Aceranza in 1395 and (2) Calvi in 1402 (6th November). He died in 1413.

Du Cange,
Fam., p. 859.
Le Quien, O.C.,
iii., 1228.
Gams, p. 439.

26. *Bartholomæus Gajus*, a Franciscan, was appointed to the vacant See by Boniface IX. on 22nd September 1390. Le Quien, Gams, and the *Trésor de Chronologie* give, however, the 19th September, 1390 as the date of his appointment.

Trésor de
Chronologie.

27. *Jean*, 1392.

Ibid.

28. A Bishop of Limassol, whose name is unrecorded, is said to have been in Venice on 16th February, 1442.

29. *Nicolas (II.)*, a Dominican, the next known occupant of the See, witnessed the struggle between Charlotte and Jacques for the crown.¹ He seems at first to have taken the side of the lawful sovereign and to have acted on her behalf in the vain attempt made during the siege of Kyrenia (October, 1460) to effect a reconciliation with the usurper.² He must soon afterwards,

Geo. Boustron,
p. 443.
F. Boustron,
p. 337.
Lusignan, p.
68 (a).

Docs. Nou-
veaux, p. 390.

¹ The following extract from a *Lignage des rois de Jérusalem* drawn up during the reign of Charlotte de Lusignan would tend to show that Nicolas' occupation of the See could not have commenced until after the date of Charlotte's coronation. Unfortunately the name of the bishop of the diocese who officiated at the ceremony does not seem to have been preserved, as he is only alluded to by his initial P. :—

Ibid.

"Après la mort du roy Iohan fu courounée roine de Jherusalem Charlotte, sa fillie, laquelle fut courounée dimanche le xve jour dou mois de Huitenbre de M.CCCC. LVIII. de Crist, à ssainte Sofie, par P. le vesque de Limesson et frere Nicolas le vesque de Ebron et l'abé de l'abaye du Premontré Labaye."

² Nicolas, Bishop of Limassol, had an Orthodox namesake and contemporary, called 'nostre reverent pere en Dieu frere Nicolo de Couria' in a document of 1468. The title of his See is variously written Embron, Euvron, Ceuvron, Envroun, and regarded by De Mas Latrie as Hebron, called also St. Abraham or the Holy Cave, now known as El Khalil, near Jerusalem. It is inexplicable how he can have thus taken part in connection with this Latin ceremony, unless he was a Latin bishop *in partibus*, the See having once been occupied by the Roman Church.

Hist. de
Chyp., iii., p.
202, n. 3.

³ Καὶ ἄνταν ὀρδινίσαν πᾶσα πρᾶμαν, ἐκάτσαν εἰς βουλὴν, ἵνα τὰ ποίσουν· καὶ ἐφάνην οὐλοῦς ἀντάμα, ὅτι τὰ πέψουν μαντατοφόρον ἔξω εἰς τὸν κατετάμον τὸν πίσκοπον τῶν φράγκων τὸν φρὰ Νικολό.

E dopo ordinato ogni cosa, mandorno fuori fra Nicolò, dell' ordine de predicatori vescovo, etc.

Poi mandorno fuori per Ambasciatore al gran Teitar'un Fra Nicolò Vescovo Latino di Limissò, etc.

however, have transferred his allegiance, as in the following year he was one of two envoys sent by Jacques to the Court of Rome and the Republic of Florence.¹ But the negotiations with the Holy See proved a failure and the ambassadors themselves were treated with scant respect. Gobellini in his notice of their reception calls the ecclesiastic Bishop of Nikosia, but De Mas Latrie proves from the permission granted them to travel through Venetian territory and also from the reply of the Gonfalonier that Nicosiensis is an error for Nimosiensis.² Omitted by Du Cange.

Hist. de
Chyp., iii., pp.
153, 154.

Comment.
Gobellini, lib.
vi., p. 301.

30. *Antonio d' Euchanta*,³ a doctor of laws, witnessed as Bishop of Limassol the articles of capitulation for the surrender of Famagusta drawn up in the royal palace at Nikosia on 6th January, 1464.

Fl. Boustron,
p. 415.

31. A Bishop of Limassol is mentioned in connection with a plot to deliver the Castle of Kyrenia to Queen Charlotte in 1473, but his name is not given. Perhaps he is the same prelate who is said to have been sent on an embassy to Venice in 1473-1475.⁴

Geo. Boustron
p. 432.
Fl. Boustron,
p. 437.
Trésor de
Chronologie;
cf. Geo. Boustron, p. 529.

32. *Salomon Cardona*, a Dominican (*Trésor*, Franciscan), elected about 1480. Omitted by Du Cange.

Le Quien, O.C.,
iii., 1228.
Gams, p. 439.

33. *Stephanus (II.)*, also a Dominican, is said by Le Quien and Gams to have succeeded to the See about 1486. But later evidence shows that he should follow, and not precede, Donato. Omitted by Du Cange and the *Trésor de Chronologie*.

Le Quien, O.C.,
iii., 1228.
Gams, p. 439.

¹ Quod fiant littere nostre passus in personam illius reverendissimi domini episcopi Limisso et spectabilis militis socii sui, non faciendo mentionem quod sint oratores regii, sed tanquam amici et benivoli nostri domini, etc. (M.CCCC. LXI. die xviii. Julii). This passage represents the decision given by the Venetian senate to the ambassadors of Jacques, who had solicited their good offices with the Pope and cardinals. "Petierunt etiam et rogaverunt ut scribamur in eorum favorem summo pontifici et reverendissimis cardinalibus."

In the reply of the Gonfalonier of Florence these envoys are expressly stated to be "episcopus Nimosiensis et Filippus jurisconsultus".

² "Ad Pium oratores ex Cypro veneri episcopus Nicosiensis et insignis quidam doctor, ab eo missi qui, deturbato vero rege per arma Egyptiorum, Jacobus Lucinianus, Iohannis regis filius, sese regem constituerat."

³ "Antonio d'Euchanta, juris utriusque doctore, episcopo Nimosiensi."

⁴ In a letter to the Doge, Pietro Mocenigo, dated 9th Nov., 1475, Queen Catarina expresses her desire to banish the Bishop of Limassol from the island for suspected complicity in the plots of the fugitive Archbishop of Nikosia, Louis Fabricius. His name, however, does not transpire.

Docs. Nouveaux, p. 454.

Documents
Nouveaux,
p. 505.

34. *Nicolò (III.) Donato*, member of a patrician family of Venice, is proved from a letter of Vittore Marcello, Archbishop of Nikosia, to Sixtus IV. to have been in possession of the See in 1481. He seems to have been a nephew of the reigning Pontiff, and to have so far presumed upon that relationship as to endeavour to usurp the jurisdiction of his metropolitan, who complained to the Pope in the above-cited letter (23rd May). He was subsequently intruded into the patriarchate of Aquileia by Venice (1491) in place of Hermolao Barbaro, who was deposed and banished by the Republic. Omitted by Du Cange. The *Trésor de Chronologie* suggests a probable vacancy from 1493-1495.

Hist. de
Chypre, iii., p.
492.

35. *Nicolò (IV.) Dolce*¹ held the See in 1496, as appears from a document relating to the payment of tithes drawn up at Nikosia on 6th October in that year. De Mas Latrie alone mentions him.

Trésor de
Chronologie.

36. *Marco Cornaro*, Cardinal Deacon of Santa Maria in Via Lata and Patriarch of Constantinople in 1517, held the See *in commendam* the previous year.

Le Quien, O.C.,
iii., 1230.
Gams, p. 439.
Trésor de
Chronologie.

37. *Paul Borgasi*, appointed to the diocese on 26th May, 1516, by Leo X. on the resignation of Cornaro, was present at the Fifth Lateran Council in 1517. He died in 1523. His name is omitted by Du Cange.

Le Quien, O.C.,
iii., 1230.
Gams, p. 439.
Trésor de
Chronologie.

38. *Andreas (I.) Zentani* (Centanus), a Venetian, appointed by Leo X. (22nd May, 1540). Subscribed the decrees of the Council of Trent in 1546, as bishop of the diocese. Omitted by Du Cange.

Du Cange,
Familles, p.
860.
Le Quien, O.C.,
iii., 1230.
Gams, p. 439.
Hist. de
Chyp., iii.,
543.

39. *Andreas (II.) Mocenigo*, a Venetian, was appointed by Pius IV. on 3rd May, 1560. His stay in the diocese, if he ever visited it at all, seems to have been of but short duration, as in 1562, or perhaps even earlier, he was absent in Europe, his duties being performed by his deputy (vicario) Étienne de Lusignan. He is reported to have been present at the Council of Trent in 1563.

¹ "Reverendi in Christo patris D. Nicolai Dulcis, Dei et Apostolice Sedis gratia, episcopi Nimosiensis."

40. *Seraffino Fortebrazza*, a Dominican and native of Milan—Du Cange, Familles, p. 860. Angelo Calepio calls him a citizen of Famagusta—enjoys the distinction of being the last occupant of the See while the island remained in the hands of the Latins. He took part in the defence of Famagusta against the Turks,¹ where after performing prodigies of valour he met a hero's death in 1571. Le Quien, O.C., iii., 1230. Gams, p. 439. Lusignan, p. 116 (a). Sereno, p. 245.

41. *Stephanus (III.)* is mentioned by Le Quien only. Le Quien, O.C., iii., 1230.

42. *Stephanus (IV.)*. As these two prelates were appointed after the capture of the island by the Turks they must be regarded as bishops *in partibus*. The latter, a Dominican, was a scion of the royal house of Lusignan, his real name being Jacques, which on entering the Order he changed to Étienne. The son of Jason de Lusignan, Governor of Limassol, he traced his descent from Henri de Lusignan, Prince of Galilee, younger son of Jacques I.² After having acted, as we have already seen, for Andreas Mocenigo, he was himself appointed to the See by Sixtus V. on 27th April, 1588. His death is said to have occurred in 1590 or 1595, but the exact date and place are unknown. Echard, Script. Ordin. Prædic., tom. ii., p. 300. Lusignan, p. 79 (a).

The Bishops of Famagusta.

1. 1197. Name unknown. Du Cange, Familles, p. 861.

2. *Caesareus di Alagno*, 1211, the first known occupant of the See, was a native of Amalfi. His name under the initial Le Quien, O.C., iii., 1219. Gams, p. 439. Cf. Cart. de S. Sophie, Nos. 8, 1. (Hist. de Chyp., iii., pp. 601-603.) Cart. de S. Sophie, Nos. 83, 84. (Hist. de Chyp., iii., pp. 612-613.) Tresor de Chronologie.

¹ Duro l'assalto sei hore standovi il Reverendiss. Vescovo de Limissò con la croce, facendo animo alli soldati, il che fece sempre a tutti gli assalti, et se esso Monsignor mancava in un assalto forssi l'inimici prevalevano. Questo Vescovo era fratte del' ordine de San Dominico, cittadino Famagostano, quale in queste acioni si dimostrò molto zelante per la fede, andando spesso alle mura, dando le minestre et altre vivande alli soldati, farli spesso confessare et comunicare. Il medesimo faceva alli populi, et fece generare tanto odio all' inimici, che quando introrno dentro il Baffa fece ricercare con ogni diligentia per fargli ogni strusio, ma egli poco avanti passo in miglior vita d'una archibuggiata, e questo si chiamava Frate Seraffino Fortebrazza da Milano.

Durovi l'assalto sei ore, e vi andò in persona il Vescovo di Limissò con la croce, facendo animo a tutti.

² Iasone, mio padre, figliuolo di Filippo Lusignano—si maritò con Lucia di Flatrì, et fecero Pietro, Antonio, Giovanni, Giacomo, Zanfilippo, et Hercule, Lusignana, Isabella et Elena.

Giacomo, figliuolo di Iasone, presente scrittore, si fece frate di San Dominico et persevererà insino alla morte con questo santo proposito.

Filippo, figliuolo di Henrico, Prencipe di Gallilea, figliuolo del primo Re Lusignan, p. 78 (b).

(C) occurs in the document drawn up at Limassol in 1220, containing the terms of the agreement concluded that year between the nobles and clergy, as well as in the confirmation of it by Cardinal Pelagius in 1222. He was transferred in 1225 to Salerno by Honorius III. and died at his native town in 1263. In 1227 Honorius III. empowered the chapter of the diocese to proceed to a fresh election (Arch. du Vatican Reg. Hon. III. fol. 160).

Cart. de S.
Sophie, No.
100.
(Hist. de
Chyp., III., p.
631.)
Trésor de
Chronologie.

3. The name of his successor is unknown. He is merely designated by his initial (R) in a document dated at Acre, 19th July, 1231, conveying a decision of Gérold, Patriarch of Jerusalem. De Mas Latrie, who alone mentions him, gives his initial as (A) in the *Histoire de Chypre*, but changes it to (R) in the *Trésor*.

Trésor de
Chronologie.
Cart. de S.
Sophie, No. 37
(Hist. de
Chyp., III.,
p. 647).

4. *Stephanus*,¹ a native of Mezel in Auvergne. His seal is found affixed to a deed of 8th February, 1246, as Bishop of Famagusta.

Trésor de
Chronologie.
Amadi, p. 205.
Contin. de G.
de Tyr., p. 444.

5. *Hugues de Banson*² is conjectured to have been the prelate who was murdered by a knight in the streets of Acre in 1259. De Mas Latrie alone mentions him.

Du Cange,
Familles,
p. 361.
Le Quien, O.C.,
III., 1219.
Gams, p. 433.

6. *Valascus* or *Vasco*, a Franciscan and Penitentiary of the Pope, after being employed on several important diplomatic missions was translated by Clement IV. in 1267 (17th September) to the See of Eidenha in Portugal.

Cart. de S.
Sophie, No.
106 (H. de
Chyp., III.,
p. 658).

7. The name of the next occupant of the See is unknown. He is alluded to in a rescript of Guillaume, Patriarch of Jerusalem, dated at Limassol 30th January, 1267, under his initial (J.). De Mas Latrie alone mentions him.

Trésor de
Chronologie.

8. 1268 (3rd July), *Bertrand*,³ canon of Nikosia.

¹ "Ad cujus rei evidentiam, et nostri sigilli munimine, et venerabilis fratris domini Stephani Famagustani episcopi—fecimus roborari."

² "Un cavaglier, chiamato Joan Orenia, che haveva amazzato el vescovo de Famagosta."

³ He is alluded to in the same rescript of the Patriarch Guillaume as "magistro Bertrando, canonico et vicario ecclesie Nicosiensis".

9. *Matthæus*,¹ a Franciscan, is mentioned as Bishop of Famagusta by Henri II., King of Cyprus, in a document dated at Acre, 27th June, 1286. De Mās Latrīe alone mentions him.

10. *Guy d'Ibelin* was in occupation of the See in 1298, when the provincial Synod was assembled at Limassol by Archbishop Gérard, though he did not attend it, being absent from the island at the time.² He was one of those who laboured hard to effect an agreement between Henri II. and the Prince of Tyre, and was present when the King yielding to force signed the decree (1307), appointing the latter Regent of the kingdom. His death is reported to have taken place on 7th September, 1308. Amadi and Florio Boustron call the occupant of the See, who made these attempts at reconciliation, Guido de Trenti. Either this is in mistake for Guy d'Ibelin, or else there was another bishop between 1298 and 1308, whose name has escaped notice. Loredano says that Guy d'Ibelin was distinguished for virtue and exalted piety and that his death caused Henri the greatest grief.³ The Regent on the other hand received the news with no ordinary satisfaction, since to him, accustomed only to flattery, the deceased prelate's disinterested advice proved most distasteful. Du Cange mentions him, but is ignorant of his name. The *Trésor de Chronologie* calls him Guy de Trente.

11. *Antonio Saurano*, treasurer of the cathedral, was by request of the Regent elected to succeed D'Ibelin. From the accounts of the island chroniclers he appears to have been one of the most disreputable prelates who ever disgraced a See. His predecessor had left at his death 70,000 besants to be

¹ "Matheus Famagustanus."

This document still contains his seal intact with the following legend round it:—

[S.] FRIS. MATHI. D. ORDIE. MIOR. DI. GRA. FAMAGUSTAI.
EP.

viz., Sigillum fratris Mathei de ordine Minorum, Dei gratia, Famagustani episcopi.

² "Episcopo Famagustano tunc in remotis agente."

³ Morì in tanto Guido Vescovo di Famagosta, huomo ammirabile nella virtù, e esemplare nella Religione. Apportò sommo dispiacere al Re quest' accidente, perche si debbono compiangere le perdite de' gran soggetti; e perche le persuasioni di questo Prelato s'erano il più delle volte opposte a qualche crudele intentione del Prencipe. Il Governatore all' incontro ne riceve straordinario contento, mentre avvezzato alle adulazioni non dava più orecchio ad un consiglio sincero, o ad una ammonitione disinteressata.

Hist. de Chyp., iii., pp. 671, 673, n. l.

Du Cange, Familles, p. 862.

Le Quien, O.C. iii., 1220.

Gams, p. 439.

Manai, Concil., xxvi., 347.

Amadi, p. 254.

Fl. Boustron, p. 141.

Loredano, lib. v., pp. 248, 249.

Le Quien, O.C., iii., 1221.

Gams, p. 439.

Amadi, p. 291.

Fl. Boustron, p. 172.

Labbe, Concil., xl. (2), 2409.

expended upon the fabric of the cathedral.¹ But with a want of confidence in his episcopal brethren, which it is painful to observe, he entrusted this large sum to some merchants of the town with strict injunctions that they were not to hand it over to his successor, but to expend it themselves in accordance with the directions of the bishop and chapter. In spite of this precaution it is recorded that Saurano managed during his short tenure of office to convert to his own use some 20,000 besants of this hoard, and those who chronicle this piece of knavery solemnly declare that he would eventually have got possession of the entire sum had not the Almighty providentially removed him speedily from the scene of his speculations. In addition to this act of robbery he despoiled the cathedral of its property and sold a great part of its church plate. He had not, however, been in occupation much more than a year when death put an end to any further depredations on his part. Omitted by Du Cange.

Amadi, p. 352.

Fl. Boustron,
p. 213.

12. *Baudouin*² must have been bishop in 1310, as he is reported to have accompanied the papal nuncio, Raymond de Pins, in that capacity to Armenia to demand the release of the exiled Henri II. In the following year he was one of the prelates

¹ Il mese de avril (1308) fu cominciato el novo monasterio de Famagosta: che il vescovo Guido de Famagosta lassò a la sua morte LXX mille bisanti in man delli mercadanti della compagnia, et commandò che li danari non fussen posti a le man de alcun prelado suo successor, ne de alcun altro, ma che stessen nelle man di mercadanti, et loro li spendesseno a la fabrica della chiesa, come ordinarave el vescovo suo successor et el capitolo della chiesa. Et da poi la morte di questo Guido vescovo, fu eletto, ad instantia et preghi del signor de Sur, Antonio, thesaurario de Famagosta. Il quale ha trovato el vescovado ben in ordine di vasselli di argento et altro ch'el bon homo de Guidon lassò.

Et questo Antonio visse circa un anno et ha spogliato la chiesa de ogni ben, et vendete la maggior parte delli vasselli, et fece talmente con li mercadanti per amor et per forza che tolse da li danari de la fabrica della chiesa vintimillia bisanti, et fece ciocchè volse. Et si dice che se lui viveva più, haverave anichilato el vescovado et tolto etiam li danari tutti della fabrica, et saria cessata la fabrica della chiesa.

² Quali andorono con li messi che mandava la regina, zoè messer Ramondo da le Spine, et maestro Baduin, vescovo de Famagosta, et messer Thomaso de Pinqueni.

Ibid.

La lettera della regina fu mandata per messer Rimondo da le Spine et con el vescovo de Famagosta, maestro Badoin, et Tomaso de Pingueni.

Raymond de Pins made two journeys to Armenia to procure Henri's release the first on 22nd March, 1310, when he was accompanied by the Bishop of Limassol, Zacco More, and Jean de Nores, canon of the Cathedral of Nikosia, and the second on 20th June following, when his companions were Bishop Baudouin of Famagusta and Thomas de Pinqueni.

directed by Clement V. (29th August, 1311) to make a careful inquiry into the charges brought against the Templars. In 1324 (30th March) he was among the company which escorted Henri to his palace at Strovilo on the day before the latter's death. From a mortuary inscription discovered in the Cathedral of Sta. Sophia at Nikosia his full name is conjectured to have been Baudouin Lambert and from the same evidence he is supposed to have been married previous to taking orders.¹ He may possibly have been the canon of Sta. Sophia, who in 1308 acted as agent for the Regent, Amaury de Lusignan, in his negotiations for the surrender of the Templars. He seems to have held the See of Tortosa, or Antarados, in conjunction with that of Famagusta.² Le Quien alludes to him, but is ignorant of his name, while Gams makes no mention of him at all.

Amadi, p. 401.

Ibid., p. 283.
Fl. Boustron,
p. 166.

Amadi, p. 401.

Raynaldi, ad
ann., 1311, No.
53.

13. *Marcus*, like his immediate predecessor held the two Sees of Famagusta and Tortosa in joint occupation. During his episcopate he was employed by Hugues IV. in several affairs of state. He was sent to France by that monarch in 1328 as one of three commissioners to conclude a marriage between the heir apparent, Guy de Lusignan, and Marie de Bourbon. Ten years later (1338) he figures as one of the royal plenipotentiaries empowered to arrange a treaty with the Republic of Genoa. In 1340 he was present at the Synod assembled in Nikosia by Archbishop Élie, and his name is further mentioned the same year in connection with the recovery of the stolen cross belonging to the Church of Tochni. His death is reported to have occurred in 1346.³

Du Cange
Familles, p.
862.Le Quien, Q.C.,
iii., 1222.

Gams, p. 439.

Hist. de
Chyp., ii., pp.
141, 144, 161,
167.Labbe,
Concil., xi. (2),
2432.Machara, p.
87.Strambaldi,
p. 29.

Amadi, p. 407.

Fl. Boustron,
p. 256.

Du Cange on the authority of a letter of Clement VI. asserts that the diocese of Tortosa, which was originally dependent on the patriarchates of Antioch and Jerusalem, was subsequently united by the Holy See to that of Famagusta.⁴ As the last

Du Cange,
Familles, p.
810.

¹ "27 A & B. Il sembleroit résulter de l'inscription A que le célèbre évêque Bauduin de Famagousté s'appeloit Lambert, et qu'il se sera marié avant de recevoir les ordres." The inscription refers to a son of his called Guillaume.

Chamber.
layne.Lactinaz
Nicosienses,
tom. i., p. 140.

² "Maistro Baduin, vescovo di Famagosta et de Torthosa."

³ Ὁ ἐκεῖνον τὸν καιρὸν εὐρέθην εἰς τὴν Λευκωσίαν ἐπίσκοπος τῆς Ἀμμοχούστου ὁ φράνγκος, ὀνόματι φρε Μαρὰ.

Et in quel tempo, si trovò il vescovo latin de Famagosta nominato fra Marin. Il vescovo di Famagosta, ditto fra Marco, volse provar ditta croce in presentia del re.

⁴ L'évesché de Tortose fut depuis uny à celuy de Famagousté par le saint siège, comme nous apprennons d'une épistre du pape Clément VI.

Contin. G. de Tyr (Martene, Ampliss. Coll., tom. v., pp. 747-8, No. 20).

Amadi, p. 401.

Hist. de Chyp., ii., p. 140, etc.

Machæra, p. 408.

Amadi, p. 515.
Fl. Boustron, p. 371.

Hist. de Chyp., iii., p. 16 n.

recorded occupant of the See of Tortosa, Barthelemy, held it in 1278, this new arrangement was most likely devised after Syria had passed into Moslem hands at the close of the thirteenth century. We have already seen that two bishops of Famagusta were invested with it during the next century. But these Sees would seem to have been again held separately in 1432, if any reliance can be placed upon the testimony of the island chroniclers.¹ They report that Salomon Cardus, Bishop of Tortosa, whose name, however, is not mentioned in any of Du Cange's or Le Quien's lists, crowned Jean II. in the Cathedral of Sta. Sophia on 24th August of that year, while from other sources it is shown that Nicolas, whose death did not occur till 1441, was in occupation of the See of Famagusta on 1st January of that same year also.

Du Cange, Familles, p. 862.

Le Quien, O.C., iii., 1221.

Gams, p. 439.

14. *Hier de Nabinaux*, a Franciscan and cousin of Archbishop Élie de Nabinaux was translated from Limassol by Clement VI. in 1346. His death is doubtfully reported to have taken place in 1354.²

Le Quien, O.C., iii., 1221.

Gams, p. 439.

15. *Bertrand de Alanco*, papal chaplain and auditor of the sacred palace, was translated from Famagusta to (1) Gubbio on 12th October, 1390 and (2) Amalfi in 1401. He died on 15th June, 1408. Omitted by Du Cange. Gams' list of the occupants of the See ends with him.

Machæra, p. 151.

Strambaldi, p. 83.

Amadi, p. 417.

Machæra mentions a Bishop of Famagusta in 1367, whom he calls Sir Erat,³ but it is impossible under this guise to identify the individual to whom he refers.

¹ This opinion is confirmed by an observation of Lusignan who, after remarking that the See of Famagusta possessed a second title derived from Cilicia, goes on to say that when he wrote the two were held separately.

Lusignan, p. 34 (a).

"Nota anchora, che il Vescovato di Famagosta ha un' altro titolo in Cilicia: il qual titolo ha non so che d'intrata in Venetia, et hora al presente sone due Vescovi, ambi vivi: uno, il Monsignor de Ragazoni, possede il totolo di Famagosta, et Monsignor de' Rossi quello di Cilicia."

"Καὶ τὴν πέφτην εἰς τὰς 15 μαγίου (15th May, 1432) ἀπανεστέφθη ὁ δὲ Τζούαν τὲ Λουζουνίας, καὶ ἐστέφθη ὑπὸ χειρὸς τοῦ φρε Σαλάμου, ἀπὸ τὸν ὄρδιον τοῦ Σάν Τομενίκου ἐπίσκοπος Ταρτούζας εἰς τὴν ἁγίαν Σοφίαν."

"Et la domenica, a li 24 de avosto del ditto anno, fu coronato a re de Cypro a Santa Sophia, per man de fra Salamon Cardus, vescovo de Tortosa."

"Fu dunque coronato Gioanne a Santa Sophia, per man de fra Salomon Cardus, vescovo de Tortosa, alli 26 agosto 1432."

H. de Chyp., ii., p. 284, n. 8.

Strambaldi, p. 158.

² In 1366 the Bishop of Famagusta seems to have been represented by another prelate, as mention is made in that year of Simeon, Bishop of Laodicea, vicar of the Bishop of Famagusta. This arrangement must have continued some time, as Strambaldi also alludes to the vicar of Famagusta (il vicario de Famagosta) under the year 1373.

³ ὁ ἐπίσκοπος τῆς Ἀμμοχούστου ὁ σὶρ Ἐράτ.

16. *Georgius*, or *Gregorio* as he is called also, is mentioned as bishop designate of the See in 1398, but for the following reason he appears never to have attained to the full enjoyment of the dignity. In conjunction with the Genoese commandant of Famagusta, Antonio di Guarco, he entered into a plot to betray that fortress into the hands of King Janus.¹ But the Genoese becoming aware of the plot apprehended Gregorio, who on being put to the torture confessed all. As a punishment for his treachery he was, with one of his accomplices, put to death and his body quartered and hung upon the fortifications. Machæra, who informs us that his own brother Perrin was involved in the affair, tells the story somewhat differently. According to him Gregorio, whom he calls Guy Kal (*Γκῆ Κάλ*)² was confessor to the governor, to whom he also gives a different name, Sir Anthony Nentarkar. Instead of the latter being privy to the plot his death was intended by Gregorio to ensure its success. Janus is by Machæra represented as having nominated him bishop designate of the See as a reward for his treason. Several executions followed on the design becoming known, but Gregorio is not specially mentioned as having been among the sufferers. Omitted by Du Cange.

Le Quien, O.C.
iii., 1221.

Amadi, p. 496.
Fl. Boustron,
p. 354.
Loredano,
lib. ix., p. 552.

Machæra, p.
375.
Strambaldi,
p. 262.

17. *Lucian*, nothing further is known of him, except that his death took place in 1409, according to Du Cange.

Du Cange,
Familles, p.
863.

Le Quien, O.C.,
iii., 1221.

18. *Pierre*, a Franciscan, is said to have been translated from the See of Ventimiglia as successor to Lucian by Alexander V. on 4th September, 1409. But Du Cange doubts whether he was ever really in possession, since—

Du Cange,
Familles, p.
863.

Le Quien, O.C.,
iii., 1222.

¹ El capitano, che allora fu a Famagosta, messer Antonio da Garco, haveva battizzato el re a Genova et li portava amore, et li volse render Famagosta con bel modo; et il re trattava questa cosa per un fra Gregorio, eletto per vescovo de Famagosta, che era confessor del ditto capitano. Li quali (*i.e.* li Genovesi) a despetto del capitano, messeno al tormento el preditto eletto vescovo, et lui confessò la cosa et recuperorno etiam quel giovane catelan et feceno tagliar le teste a tutti doi, et poi squartarli et metter li sui quarti a le muraglie.

Amadi, pp.
496, 497.

² Καὶ ὁ καπετάνος τῆς Ἀμμοχούστου ἦτον σὺν Ἀντώνῃ Νενταρκάρ, καὶ εἶχεν ἕνα μοναχὸν φρόνιμον φρέν Γκῆ Κάλ, ὁ ποῖος ἦτον πνευματικὸς τοῦ καπετάνου, ὁ ποῖος ἔθελε νὰ θανατώσῃ τὸν καπετάνον καὶ νὰ δώσῃ τοῦ ρηγὸς τὴν Ἀμμοχούστον· καὶ ὁ ρηγὸς ἐποίκην τὸν ὑποψήφιον διὰ ἐπίσκοπον τῆς Ἀμμοχούστου.

Et era capitano (*i.e.* di Famagosta) Antonio Eutarcha, et era un frate latino nominato fra Gical, et era confessor del capitano, et si messe a dar morte al capitano, et dar al re Famagosta; et il re si accordò de darli il vescovado di Famagosta.

Du Cange,
Familles, p.
863.

Le Quien, O.C.,
iii., 1222.

Wadding,
ann. 1412,
No. 2.

19. *Jean de Montenegro*, also a Franciscan, was appointed immediately after Lucian on 26th May, 1412, having previously figured at the Council of Pisa in 1409 as bishop designate of the See. Wadding explains this by saying that Pierre either died, or was transferred elsewhere, before assuming possession.¹

Le Quien is of opinion that the names of Lucian and Pierre should be transposed, which he has done.²

Tresor de
Chronologie.

20. *Joachim de Torselli*, a Genoese.

Le Quien, O.C.,
iii., 1222.

Docs. Nou-
veaux, p. 354.

21. *Nicolas de Tenda*, a Dominican and Councillor of Sigismund, King of Poland, was promoted to the See by Martin V. on 20th December, 1417. He is said to have died on 15th January, 1427.³ Omitted by Du Cange.

Du Cange,
Familles, p.
863.

Le Quien, O.C.,
iii., 1222.

Hist. de
Chyp., iii., p.
16, n. 1.

Tresor de
Chronologie.

22. *Nicolas Corso* as Bishop of Famagusta was one of the witnesses to the marriage contract between Anne of Cyprus, daughter of Janus (I.) de Lusignan, and Louis I. Duke of Savoy, concluded at Nikosia on 1st January, 1432.⁴ Mentioned by Du Cange, but not by name.

Le Quien, O.C.,
iii., 1222.

Tresor de
Chronologie.

23. *Jacques Gastodengo* of Savona, a Dominican, was promoted to the See by Eugenius IV. on the 23rd January, 1440. Omitted by Du Cange.

Jauna, Hist.
de Chyp.,
tom. ii., p. 947.

Tresor de
Chronologie,
col. 2203.

24. *Jean de Monteleone* was, according to Jauna, the prelate in possession of the See of Famagusta at the time when Galesio de Montolif was appointed to the Archbishopric of Nikosia (*circa*).

Wadding, ann.
1409, No. 15.

¹ Famagustano in Cypro sub Archiepiscopo Nicosiensi fratrem Petrum episcopum Vigintimiliensem per obitum Luciani, die iv. Septembris.

Ad Famagustam in Cypro sub Archiepiscopo Nicosiensi per obitum Luciani, frater Joannes de Monte nigro, vii. Kal. Junii. Etsi superius diximus illuc translatus fratrem Petrum episcopum Vigintimiliensem. Fortassis vel obiit vel alio translatus est ante adeptam possessionem.

² Waddingus Tom: 5. ad ann: 1409 tradit Luciano episcopo Famagustano defuncto substitutum esse eo anno die 4 Sept. Fr. Petrum Minoritam, episcopum Ventimiliensem. At hic transposita Petri et Luciani nomina videntur; ita ut non Luciano Petrus, sed Petrus Luciano successit.—Petrus itaque Lucianus excepit anno 1409 et Lucianum Joannes anno 1412. Non vero Petrus mortuus anno 1409 ante diem 4 Sept.—Lucianum anno duntaxat 1412 mortuum.

The *Tresor de Chronologie* also places Pierre before Lucian.

³ In a decision of the chapter of Famagusta dated 22nd Sept., 1422, he is alluded to as "reverendus in Christo pater et dominus frater Nicolaus de Tenda, Saonensis, ordinis fratrum Predicatorum, Dei et apostolice sedis gratia episcopus Famagustanus, dignissimus".

⁴ "Nycolay Famagustensis."

1442). He was commissioned by Eugenius IV. in conjunction with the Grand Master of Rhodes, Jean de Lastic, to endeavour to persuade Helena Palæologos, consort of Jean II., to withdraw her opposition to Galesio's nomination. His name, however, is not to be found in Du Cange's or Le Quien's lists.

25. *Augustinus*, the period of his accession and death is not known. Omitted by Du Cange. Le Quien, O.C.,
iii., 122.

26. *Dominicus de Pera*, a Dominican, called by Fontana Ibid.
Michel de Perei, was appointed by Calixtus III. on 23rd July, 1455. Omitted by Du Cange.

27. *Pierre*, his death is recorded as having taken place in 1472 or 1473. Du Cange,
Familles, p.
864.
Le Quien, O.C.,
iii., 1223.

28. *Franciscus de Pernisiis de Vicheria*, a Franciscan, was appointed by Sixtus IV. on 31st March, 1473. Trésor de
Chronologie.
Du Cange,
Familles, p.
864.
Le Quien, O.C.,
iii., 1223.

29. *Francesco Marcello*,¹ 25th June, 1476, a Venetian, translated to the Bishopric of Trau in 1489. Omitted both by Du Cange and Le Quien. Hist. de
Chyp., iii., p.
388, n. 3.

30. *Luigi Cippico*, a native of Trau in Dalmatia, was promoted to the See in the same year. He was still at the head of the diocese in 1496, as is conclusively proved by a document bearing date 6th October of that year. Trésor de
Chronologie.
Hist. de
Chyp., iii., p.
492.

Du Cange on the authority of Philippe de Commynes represents a certain *Aloysio* as being in possession of the See in 1494. But the information since acquired regarding Marcello and Cippico shows that such cannot have been the case. Le Quien, too, omits all mention of his name.

31. *Cardinal Marc Cornaro*, titular Patriarch of Constantinople, resigned in 1505 the See, which he had held *in commendam* (7th April, 1505). Trésor de
Chronologie

¹ De Mas Latrie professes to have found in the registers of the Secreti at Venice the following decision dated 12th June, 1489: "Que François Marcello, évêque de Famagouste, promu à l'évêché de Trau, à la place de Lionel Chierigato, élu évêque de Concordia, soit installé dans son siège; que la possession de l'évêché de Famagouste soit donnée, en même temps, à Louis, fils de notre très-fidèle citoyen de Trau, Coriolan Cypico, comme sa sainteté a déjà pourvu".

Le Quien, O.C.,
iii., 1223.

32. *Mathias Ugonius* was present on the 5th May, 1514, as bishop of the diocese at the Lateran Council under Leo X. In 1534 he dedicated to Paul III. a work entitled *De Synodorum auctoritate*, in which he styles himself Bishop of Famagusta. Omitted by Du Cange.

Tresor de
Chronologie.

33. *Jean François*, died in 1543.

Le Quien, O.C.,
iii., 1223.

34. *Filippo Bono* (28th October, 1543) was present as bishop of the diocese at the Council of Trent in 1547. Omitted by Du Cange.

Ibid.

35. *Vittore Franceschino*, 3rd March, 1552. His death appears to have taken place at the end of 1563 or the beginning of 1564.

Ibid., 1224.

36. *Gironimo Ragazzoni*, the last actual occupant of the See, was a Venetian. At twenty-six years of age when Chamberlain to Pius IV., he was consecrated Bishop of Nazianzus *in partibus* and appointed coadjutor to Franceschino with the prospect of succession (15th January, 1561). He was present at the Council of Trent, where he delivered the discourse at the ninth and concluding session in 1563 (3rd and 4th December). Repairing afterwards to Famagusta he succeeded to the See in due course on the death of Franceschino. At the commencement of the siege of that town by the Turks he made his escape through the Ottoman fleet to Venice, where in the name of the beleaguered garrison he urged the despatch of immediate reinforcements.¹ After the fall of Famagusta (9th August 1571), he was transferred by Gregory XIII. to the See of Chisand in Crete, whence he was again removed in 1577 to Bergamo in Italy. On his death, which took place at Rome on 7th March, 1592, he was buried in St. Mark's.

Paruta,
Guerra di
Cipro, lib. i.,
p. 96.

37. *Jean Martin Bernardoni*, Bishop of Cattaro, was translated to Famagusta on 15th April, 1573.

Tresor de
Chronologie.

38. *Nicolas de Lusignan*, called Mamachi.

¹ " Si deliberò di mandare a Vinetia Nicolò Donato, il quale deputato prima a quell Isola si ritrovava all' hora con due galee nel porto di Famagosta; co'l quale venne anco à Vinetia Monsig. Girolamo Ragazzoni Vescovo di quella Città instrutissimo di tutte le cose, et attissimo à questo negotio."

39. *Pierre Valler* or *Albert*, a Cardinal and Patriarch of Candia, 1608. Tresor de Chronologie.

40. *Vittore Capello*, died 1620. Ibid.

41. *André Paliski*. Ibid.

42. *Gennario Manrica*, 1631. Ibid.

The Bishops of Kyrenia.

Le Quien, by some strange and unaccountable mistake, has included Bishops of Kyrenia in his lists of the Latin prelates. But that such a diocese never existed is easily proved not only from a reference to the Bull describing the establishment of the Latin hierarchy in the island, wherein mention is made only of the Metropolitan See of Nikosia with its three suffragan dioceses of Paphos, Limassol and Famagusta,¹ but also from the significant fact that in the long series of ecclesiastical documents extending over the whole period of western supremacy it is never once alluded to. De Mas Latrie indeed pronounces so strongly against Le Quien on this point that his exact words may well be transcribed:—

"This See is inadmissible and the chapter devoted to it in the *Oriens Christianus* with its eight or nine dignitaries ought to be entirely suppressed. Never under any reign, not even temporarily, was the town of Kyrenia the seat of a Latin bishopric. The Island of Cyprus never formed more than four Latin dioceses. The ecclesiastical establishment founded by Celestine III. in 1195 was never once changed, either by addition or suppression, during the 400 years the Latin domination lasted in Cyprus, from 1195 to 1570. None of these nine prelates, on whom Le Quien bestows the title of Latin Bishop of Kyrenia, was so in reality. These prelates are Bishops of Cyrenaica *in partibus*, or perhaps bishops nominated to European Sees, the names of which, more or less resembling that of

De Mas
Latrie.
Archeveques
Latins.

¹ In the Bull of 13th Dec., 1196, confirming the rights, prerogatives and possessions of the See of Nikosia addressed by Celestine III., "venerabili fratri Alano, Nicosiensi archiepiscopo, ejusque successoribus canonice substituendis" occurs the following passage, which decides the question once and for all:—

"Episcopatus quoque inferius annotatos, videlicet Paphensem, Limichonensem et Famaugustanum, tibi tuisque successoribus statuimus esse de cetero metropolitico jure subjectos."

Kyrenia, have been distorted in the copying or reading. These facts may be considered as absolutely certain."

Gams, p. 439. Gams, too, remarks of these prelates that they were bishops *in partibus*.

The list of the Bishops of Kyrenia as given by Le Quien is as follows:—

Le Quien, O.C.,
iii., 1230. 1. *Jordanus de Miramonte*, a Dominican, who held the See in 1301.

Ibid., 1231. 2. *Everhardus*,¹ a Carmelite and member of the noble family of Von Musgen of Cologne, was appointed to the diocese of Carone or Cerone in the patriarchate of Antioch and made suffragan to the Archbishop of Cologne. He died in that town in 1397.

Ibid. 3. *Andreas* died about 1418.

Ibid. 4. *Joannes de Rysterscheyt*, a Dominican, was nominated to the See after it had remained vacant for more than a year by Martin V. on 4th September, 1420.

Ibid. 5. *Syfridus Piscatoris*, another Dominican, was appointed on 6th March, 1446, by Eugenius IV. after his predecessor's death.

Ibid. 6. *Dionysius Bard* of the same Order was nominated to the See on 9th May, 1474.

Ibid. 7. *Hieremias Contugius*, a native of Volaterra and friend of Cardinal Soderinus, was on 8th February, 1496, invested by Alexander VI. with the See of Assisi, whence in 1509 he was translated to Kyrenia. He died at Assisi and was buried in the Church of St Francis in that town.

Ibid. 8. *Arnaldus de Arceto*, an Augustinian, was at the instigation of the Bishop of Ayres appointed Bishop of Kyrenia and suffragan of Ayres by Leo X. on 20th April, 1517.

Ibid., 1232. 9. *Balthusar de Eredia*, a Spanish Dominican, was created bishop of the See, then vacant, by Paul III. on 24th February, 1535.

¹ 12. Everhardus, Carmelit ex Patritia apud Ubios familia de Musgen, i.e. de Musculorum gente, episcopus Caronensis (fortassis Ceronensis) sub patriarchatu Antiocheno fuit promotus et factus suffraganeus archiepiscopi Coloniensis.

No such diocese as that of Carone or Cerone is to be found in the lists of Sees subject to the Latin Patriarch of Antioch published by Le Quien.

CHAPTER XII.

THE LATIN CHURCH.

THE RELIGIOUS ORDERS.

MOST of the religious orders of the Latin Church were represented in Cyprus during the period of Western supremacy. Among those enumerated by Lusignan, Lusignan, p. 32 (b) et sq. from whom the greater part of our information concerning them is derived, are the Augustinians, Benedictines, Carmelites, Carthusians, Cistercians, Cruciferi, Dominicans, Franciscans, Observants and Premonstratensians. According to him they came originally from Jerusalem in the train of the earlier Lusignan kings.¹ But their numbers were subsequently largely increased by the arrival of fugitives from Acre on its capture by the Sultan Khalil in 1291. They appear to have restricted themselves almost entirely to the capital with the exception of the Premonstratensians and the four Mendicant Orders. Besides their settlements in Nikosia the latter possessed each an establishment at Famagusta and Limassol also.² The Franciscans had, moreover, another at Paphos and the Carmelites owned a chapel near the village of Polemidia in the district of Limassol, while the Dominicans possessed the monastery of St. Epiphanius at Vavla in the district of Larnaka.³ Most of them, however, either quitted the island at the time of the Mameluke invasion Fl. Boustron, p. 468. Lusignan, p. 33 (a).

¹ Li Latini, Monaci e Monache sono venuti da Hierusalem, come dicemmo, Ibid., p. 32 (b) et sq. in compagnia di altri.

² Li Domenicani havevano nelle città et Terre di Hierusalem 18 (monasterii) et in Cipro 4; in Nicosia, Famagosta et Limissò, detti San Dominico, et al Casale Vavla Santo Epifanio: Li altri 3 Mendicanti, non sò quanti in Hierusalem n' havevano, ma in Cipro San Francesco n' haveva 4, in Nicosia, Famagosta, Limissò, et Paffo. Li Carmini havevano 3 monasterii et un loghetto, in Nicosia, Famagosta, et Limissò, et fuori di Limissò una lega verso il Casal Apelemidia eravi ancho un' loghetto; et li Augustiniani, 3 monasterii havevano, in Nicosia, Famagosta, et Limissò.

³ Given in 1461 to Mutio de Costanzo by Jacques II.

in the reign of Janus (A.D. 1425-A.D. 1426) or suffered through it great losses both in property and numbers.¹ The houses, too, which they had deserted, were afterwards bestowed by Jacques II. upon the Observants. In fact so considerable was the reduction before the Ottoman invasion that the only religious communities belonging to the Latin Church then remaining were the Mendicant Orders, and they were only to be found in the two cities of Nikosia and Famagusta, where they lived in abject poverty.² Some of these establishments, whose endowments were derived from certain sums levied off the royal domain, owed their extinction to quite different circumstances, as is evident from a petition on the subject which was presented by a Cypriot deputation in 1489 to the Government at Venice.³ Their ruin is there alleged to be chiefly due to the payment of these endowments in kind at a certain fixed rate instead of in money as heretofore. This practice, which is said to have originated in the interests of the monasteries themselves at a time when corn was dear through a temporary failure of the crops, had been continued when the necessity for it no longer existed. Another cause was the omission when establishing this custom to limit payment to corn, which led to flax seed and other such produce

Docs. Nouv.,
p. 543 et sq.,
"De Monas-
teris".

¹ Tutti questi religiosi sopra nominati per le guerre di Mamaluchi al tempo del Re Iano, quali ruinorno tutte le chiese et violorno tutti li monasterii, si partirono dell' isola. Et medesimamente al tempo del Re bastardo li monachi di San Bernardo si partirono, et l' abbazia fù fatta commenda, et nel monasterio posero li Zoccolanti, datogli da vivere, et de gli altri anchora.

Li Mendicanti restorno in Nicosia et in Famagosta solo; son poveri tutti, massime a Famagosta, et non vi maravigliate, perche essi Sarraceni in que' tempi abbruciarono libri et privilegi, ma in Nicosia, perche era li tutta la nobiltà, furono alquanto ristaurati.

² Le Huen in his description of Nikosia (1487) says of them: "Il y a trois couvens de grande fasson, Carmes, Jacobins, aussi des Mineurs".

³ Cumciosiachè nell' ynsola nostra siano alcuni monasteri, parte de done monache et parte de monachi, i quali erano dottati da la regale de certi assegnamenti, per li quali et le chiesie et li habitanti se sustentavano, le qual cose si come in altro loco è necessario de li etiam era molto necessaria, cumciosiachè molti che non havevano sustantia de maritare soe figlie le metevano in dicti monasterii, neli quali esse acquistavano el vivere: che al presente manchando dicti monasterii el cessa questa commodità. Et questo perchè da un tempo in qua, essendo carestia de biave nel paese, per la regal fo terminato che dicti monasterii fosseno pagati in cose et fo li meso i formenti quattro bisanti el mozo et li orzi dui bisanti el mozo, etc.

In the *Livre des commandemens dou roi monseigneur de Van de MCCCCLXVIII. de Crist* under the date 24th February occurs the following entry:—

"Le roi monseigneur manda pour achat le blé sous devizé, cc'est le forment à besants ii. le mu, et l'orge a besants ii. le mu". As these are the exact prices stated in the petition to have been fixed for these commodities this payment in kind may possibly date from this year, during the reign of Jacques II.

Hist. de
Chyp., iii., p.
237.

being oftentimes substituted for it. Complaint was also made of (1) the great distance from Nikosia of some of the places where these payments were appointed to be made, whereby fully 90 per cent. of the value of the endowments was absorbed by the cost of transit, (2) the unmarketable nature of the goods themselves, and (3) the general rise in prices consequent on the artificial value assigned to cereals. All these causes combined, it was represented, had produced such a serious diminution in the monastic revenues that for want of the necessary funds these establishments could be no longer maintained. The memorialists as a remedy for this state of things prayed the authorities either to resume payments in money or, if resolved to continue them in kind, only to do so at the actual market value. The Signory in its reply assured the Cypriots of its intention to respect all grants formerly made by its royal predecessors. In consequence of this determination the local authorities would be instructed to see that these payments were for the future made strictly in accordance with the tenor of these privileges and concessions and in places as near to and as convenient for the recipients as possible. A promise was also given that the revenues of the monasteries should be regulated from time to time in proportion to the number of inmates which each contained.

The Carmelites are reported to have settled in the island before the commencement of the Latin kingdom.¹ In consequence of this priority of arrival they took precedence over all the other monastic orders. At the close of the fifteenth century their establishment at Nikosia is represented to have been in the enjoyment of an annual income of 200 ducats derived from the revenues of two villages.² It is also said to have possessed a most precious relic, the right hand of the Evangelist St. Luke.³

Lusignan, p. 52 (b).

Hist. de Chyp., III., p. 501.

Fl. Boustron, p. 35.

¹ "Li Carmeliti erano già per avanti in que' principii delli Re: perchioche esso ordine hebbe principio in Hierusalem dal Patriarcha Alberto di Hierusalem nel monte Carmello, nel 1199: et però havendo perso del tutto Hierusalem andorno in Cipro, et in Nicosia fabricorno un Monasterio, et perciò essa Religione ha la prima Provincia hora di Cipro, chiamata di terra Santa."

² Its name was St. Mary of Mount Carmel as appears from a document of Amadi, p. 248, 1309 in which both it and its prior are mentioned, e.g.: "Frater Thomas, prior monasterii Sancte Marie de Monte Carmelo in Nicossia".

³ S'atrova la man destra de S. Luca al monasterio di Carmini.

The Carmélite friar Nicole le Huen describes it as adjoining the royal palace:—

"Nostre maison des Carmes est près du palais du roy; et fust fondée par les N. le Huen. Seigneurs de France: car on en voit l'apparence en l'esglise par les armes du roy de Jherusalem, du roy de France, du duc de Normandie".

Lusignan, p.
32 (b).

The next to come were the Benedictines, Cistercians and Carthusians.¹ The Franciscans, Augustinians and Dominicans appeared about A.D. 1226 during the reign of Henri I. They were shortly afterwards succeeded by the Cruciferi, while the Premonstratensians came in the reign of Hugues III. (A.D. 1267-A.D. 1284). That the arrival of these latter, however, must be considerably antedated is evident from the mention made of them in a Bull of Gregory IX. dated 9th April, 1232.

Hist. de
Chyp., III., p.
632.

Of all the religious communities the most opulent and powerful were the Dominicans. In addition to the four houses which it owned in Cyprus, this Order possessed during the continuance of the Latin Kingdom of Jerusalem eighteen others in Syria also. That at Nikosia, the principal monastery in the island as regards wealth and importance, was situated in the south-western district of the city. Built at a time when the capital was still an open town it gave its name subsequently to one of the entrances into Nikosia, which from its proximity to the monastery was called the Gate of St. Dominic. Its foundation dated from the year 1226 and is ascribed to Alix, Countess d'Ibelin,² who in 1244 also erected in the same town the Cistercian nunnery of St. Theodore. Her benefactions are said to have comprised not only the site, upon which the monastery with its church of SS. Peter and Paul was erected, but also the gift of two gardens in the vicinity, with the right of irrigation for them three hours weekly from the fountain that was afterwards enclosed within the citadel. This fortification which was constructed in 1380 by Pierre II. contained within its circuit only two buildings, the royal palace and the monastery of St. Dominic.³ It was captured and destroyed by the Mamelukes

Lusignan, p.
32 (b).
Cart. de S.
Sophie, No. 64
(H. de Chyp.,
III., p. 644).

Lusignan, p.
15 (a).

¹ Li Latini, Monaci et Monache, sono venuti da Hierusalem, come dicemmo, in compagnia di altri, et erano monaci di San Benedetto, di San Bernardo, et de' Certosini. Circa poi l'anno del nostro Signore 1226 in circa erano venuti in Cipro li Frati di San Dominico.—In quel tempo medemo andarono anchora li Francescani et li Augustiniani.—Dopo vennero li Crosacchieri in Nicosia: et al tempo del Re Ugo terzo, detto il grande, erano venuti li Premostratensi.

² Circa poi l'anno del nostro Signore 1226 in circa erano venuti in Cipro li Frati di San Dominico, et la Contessa di Iblin chiamata Alisia donò à essi Frati il fondo del suo convento, et gli diede due giardini quivi vicino, con giuriditione di haver dalla cittadella ogni settimana 3 hore di acqua dalla fonte per adacquare li giardini, et tal donatione confermò il Re Henrico primo, a talche fabricorno la chiesa intitolata San Pietro et Paolo, et fecero il resto del Monasterio.

³ Et di dentro non haveva (*i.e.* la cittadella) altro che la Corte Regale et il Monasterio di San Dominico, et andava l'acqua intorno nelli fossi.

in 1426, the palace sharing in the ruin which then took place. The monastery, however, thanks to the care and exertions of the brethren, escaped intact. A German traveller, a member of the Order, who visited the spot about sixty years after its capture, describes the lofty walls of the citadel as still standing when he saw it.¹ A deep fosse filled with water from the Pedias surrounded it, the only means of ingress being a stone bridge built on arches. The brethren at that time remained the sole occupants of the space enclosed within the walls. In addition to the buildings inhabited by the community there were on either side of the monastery proper apartments reserved for the use of the reigning sovereign and his consort, which were in frequent use.² Here Jean and his queen, Helena Palæologos, died in 1458. The Latin Patriarchs of Jerusalem, who on their expulsion from the Holy Land migrated to Cyprus, resided also when belonging to the Order within the precincts, in a house which they specially erected for the purpose. When the Venetians reduced the circuit of the city in 1567 the exigencies of war unfortunately compelled them to destroy this truly magnificent structure, which had so successfully survived the dangers of foreign invasion and civil tumult. The materials proved of the greatest service during the siege, large numbers of its beams being used in the construction of the fortifications and of carriages for the guns. Its traditional site is placed at Hagii Omoloyitades at a distance of one and a half miles from the present city walls near the exit now called the Paphos

Evagator.
Frat. Felicitas
Fabri, tom.
iii., p. 224.

Lusignaa, p.
15 (b).

¹ In ea insuper urbe est conventus pulcher ordinis nostri, et est ultimus conventus Prædicatorum contra orientem situsque est in regio castello supra torrentem (*i.e.* the Pedias), siquidem rex quidam Cypri tanto ad fratres inclinabat affectu, ut noluerit eos habere locum nisi in ipso castello, quod utique firmissimis muris et altis cum pluribus turribus munitum est, et per lapideum pontem, arcuato opere factum, ingressum habet tam castellum quam conventus, et circumdatus est torrens per gyrum muri extrinsecus. Desolato autem et devastato regno multipliciter, ipsum castellum eversum fuit ab intra et combustum, conventus tamen fratrum diligentia in tantis incendiis integer mansit, et murus per gyrum cum ponte etiam mansit et hodie est, de castelli autem habitaculis nihil mansit nisi alti muri, quos ignis non poterat consumere. Sic ergo conventus noster hodie solus muris illis stat inclusus, nec admittitur ut aliquis ibi quidquam ædificet, sed fratres totam latitudinem castelli possident.

² Haveva la camera del Re da una parte, et quella della Regina dall' altra: nelle quali andavano spesso, et ivi morì il Re Giovanni et la sua moglie Helena. Haveva poscia il Patriarcato congiunto, anzi rinchiuso dentro, quali fabbricorno li Patriarchi di Hierusalemme, che furono dell' istesso ordine.

Questo Patriarcha (*i.e.* di Hierusalem) titolare stantiava nella Cittadella di Nicosia, nel Monasterio di San Dominico, stantie però separate, chiamate il Patriarchato.

Lusignaa.
Corona Terra,
p. 157 (b).

Lusignan, p.
102 (b).
De Mas
Latrie, L'Île
de Chypre, p.
382.

Gate. This conjecture is supported by the fact that within the church of this village are still to be found the debris of numerous tombs, bearing mediæval inscriptions in French and Latin.

Lusignan, p.
15 (b).
Evagator,
Frat. Fel.
Fabri, tom.
iii., p. 234.

Though unhappily not a vestige of this once splendid building now remains, we possess descriptions of it from eye-witnesses, which enable us to form a fairly good idea as to its appearance. It stood in the midst of extensive and well-kept gardens and possessed two separate cloisters supported on marble columns.¹ The refectory, guest-chamber, staircases and pavement were also constructed of the same material. The dormitories, which were on the upper floor, are reported to have been lofty and well-lighted. But it was in the church that the wealth of the establishment was chiefly displayed. This building has been rightly called the St. Denis of Cyprus. In addition to the

¹ Era accommodato con due claustru pieni di naranci, et saligati di marmori belli, et la chiesa adornata di belle sepolture regali et altri principi et signori, et nelle mura et in terra di molti marmori fini, larghi et grandi, et erano sepolti questi Re, Ughetto, Ugo, Pietrino, Giacomo, Giano et Giovanni, con le loro moglie, et figli et figlie, principi di Galilea, di Antiochia, Luigi figliuolo del Re di Francia, Siniscalchi, Contestabili, Armiragli, et Zamberlani di Hierusalemme et di Cipro, Conti et Baroni et Signori, di Thabaria, di Thoron, Saetto, Cesarea, Baruti, Tripoli, Zaffo, di Ruchas et altri. Poi 16 tra Arcivescovi et Vescovi et Patriarchi. Dipoi li dormitorii, refettorio, hospitio, salicati di marmo: haveva poi le altre officine, che si richiedeva à un simil monasterio.

In his *Description de toute l'Isle de Cypre* Lusignan gives an even more detailed description of this famous house:—

Lusignan,
Description,
etc., p. 52 (a).

"Ceste Eglise estoit royale, dans laquelle y avoit la chambre du Roy & de la Roynie, chacune à part, desquelles ils entendoient tout le service divin au tems de la Sepmaine Sainte. Elle avoit un jardin infiniment beau, & abondant en toutes sortes de fruicts aigres, comme Limons, Orenes, Grenades, & semblables: et s'y voyoit plus de cinq cens pieds de grands & hauts arbres, voir de telle grosseur, qu'à grand peine pouvoit on les embrasser. Ces jardins estoient entres les deux cloistres, & tous ces arbres estoient ou Limons, ou pommes d'Orenes, ou Cedres de plusieurs especes, & deux Myrthes entre autres, ausquels n'y en avoit pas en toute l'Isle de semblables en grosseur ny grandeur: car il n'eust pas esté possible à deux hommes en embrasser l'un, & en hauteur ils surpassoient tous les autres. Ceste Eglise estoit le sepulchre de plusieurs Roys, Roynes, & enfans de Roys, ensemble de grand nombre de Princes, Barons, & autres Gentilshommes. Il y avoit aussi jusques au nombre de dixhuict, tant Archevesques que Evesques & un des fils de Saint Loys, Roy de France, qui mourut bien jeune, lorsque ce Roy demeura six mois en Chypre. Autres disent que c'estoit le fils de son frere Charles, Roy de Naples. L'eglise avoit deux dortoirs, & deux cloistres, qui estoient avec les autres officines tout accoustrez de marbre."

Ecclesia fratrum est regio ornatu decorata, et in ea est sepultura regum Cipri. Duos ambitus habet marmoreis columnis sustentatos per gyrum, et omnes officinas ordinis admodum pulchras et aptas habet. Superius lucida habet dormitoria, inferius marmore strata pavimenta. Habet conventus ille pulcherrimos hortos in ambitu et retro et est omnino pretiosus locus.

tombs of the powerful D'Ibelin family, its founders, it contained the bodies and monuments of most of the sovereigns of the Lusignan dynasty. Among the members of the reigning house, who found a last resting-place within its walls, were the following monarchs: Hugues II., Hugues IV., Pierre I., Pierre II., Jacques I., Janus and Jean II., with his two wives, Medea and Helena Palæologos, also Louis, son of St. Louis of France, who died in the island during his father's first crusade. The bearers of some of the most distinguished offices and proudest titles in the roll of Western chivalry were interred as well within the precincts of this famous Campo Santo. There were to be seen the memorials of the seneschals, constables, admirals and chamberlains of the kingdoms of Jerusalem and Cyprus—of the princes, counts, barons and seigneurs of Galilee, Antioch, Thabaria, Thoron, Sidon, Cæsarea, Beyrout, Tripoli, Jaffa, De Ruchas and a host of others, and of some sixteen patriarchs, archbishops and bishops besides.

If any confidence may be placed in a story related by Lusignan these worthy friars appear to have been very tenacious of their rights with regard to royal interments.¹ On Boémond de Lusignan, Prince of Galilee, second son of Hugues III., and brother of Henri II., being buried in the Cathedral of Sta. Sophia they complained to the King on the ground that the deceased having formerly belonged to their Order his burial elsewhere than with them constituted an invasion of their privileges. Getting, however, no satisfaction from the King they referred the matter to Rome, where it was decided in their favour. Armed with this decision they proceeded at the beginning of the following year to the cathedral, exhumed the body by force and reinterred it within the walls of their own church. Not only do these facts appear to be unknown to the local chroniclers, but on the contrary one of them expressly states that Boémond's body was transported from Acre, where he died, and interred in the

Lusignan, p. 36 (a).

Amadi, p. 218.

¹ Il Principe di Gallilea Beimondo, fratello del Re Henrico, morì et fù sepolto in Santa Sofia, cathedral chiesa latina: onde li Frati di San Dominico andorno à lamentarsi dal Re contra li Preti, perche esso Principe era fatto Frate del predetto ordine, et fece ancho professione, et lo chiamano Fra Beimondo, et poi uscì al secolo, et fù fatto Principe di Gallilea. Li Preti contrastavano con dir che quivi era lasciato. Li Preti per haver' piu favore lo seppellirono, et li frati andarono à Roma à litigare, et vinsero; et in capo dell' anno lo cavorno della sepolitura et lo condussero à San Dominico, et lo seppellirono nel capitolo separato dalli altri Frati, in una bellissima sepolitura: la quale poi volendo fabricare in successo di tempo il capitolo et farlo capella di una compagnia, la predetta sepolitura la posero in terra.

Amadi, p. 240.
Fl. Boustron,
p. 134.

Lusignan, p.
63 (a).

Hist. de
Chyp., II., p.
453.

monastery of the Franciscans.¹ Two of them do, indeed, relate something very similar, but in connection with quite a different person, Amaury de Montfort, who died in 1304.² Under these circumstances it is permissible to suppose that the learned historian of Cyprus has been guilty of a grave inaccuracy. On another occasion a similar dispute arose respecting the disposal of the remains of Helena Palæologos, the consort of Jean II. Though on her death-bed she had desired to be buried in the Orthodox monastery of Mankana, which she had founded and endowed, the monks of St. Dominic refused to respect her wishes.³ After her decease they declined to allow the removal of the body from their establishment, but bolting the doors buried it secretly in their church, the place of interment being only known to them and to the King, who was a consenting party to their action:

The decay of this once wealthy community seems to have commenced before the close of the fourteenth century. In a deed drawn up on 3rd June, 1399, recording the gift by Louis, Duke de Bourbon, of 1000 silver besants for the foundation of a daily mass for the soul of his cousin, Hugues de Lusignan, Prince of Galilee, who lay buried within the monastery walls, it is stated that the donation was chiefly made to relieve the poverty of the brethren, then a matter of public notoriety to all the inhabitants of Nikosia.⁴ They promised to expend the

¹ A dì 24 marzo (1284) ha pagato l'humano debito el nobilissimo re de Hierusalem et Cypro, Hugo de Lusignan, il corpo del quale et quello de Beimonte, suo figliolo, et etiam di suo patre, que fu annegato avanti Sur, furon portati in tre casse a Nicosia. Et fu sepolto re Hugo a Santa Sophia: Beimonte suo figliolo a li fratri minori, etc.

² Il di de li Innocenti (28 Dec. 1304) morite messer Almerico de Monforte, figliolo de messer Hanfredo et de madona Civa de Iblim, dama de Baruth: il qual fu sotterrato in la madre chiesa de Nicosia, avanti a la porta del choro, con suo avo signor de Barutho. Et li frati predicatori messeno differentia al suo sotterar et lo richieseno per suo confrate, per il che mandorono a la corte apostolica, et il papa commandò li fusse dato il corpo et le offerte, et etiam le spese che feceno in corte; et così, da poi un anno, trasseno ditto corpo et lo portorono a sotterar al capitolo di fratri Predicatori.

³ Morì nel mese di Aprile nel 1458 et lassò di esser sepolta à Manchana al Convento, ch'è fabrica di Greci: ma li Frati di San Dominico non la lasciarono cavare fuori del Monasterio, et serrorno le porte, et la seppellirno secretamente, che la sua sepoltura non la sapeva altro che li Frati et il Re che era consentiente.

⁴ Anno a Nativitate Domini millesimo cccxc nono, indictione septima, die tertia mensis Iunii,—honorabilis et discretus vir Bertrandus Lesguare, scutifer et procurator serenissimi principis et domini domini Ludovici ducis Borbonensis, considerans et attendens indigentiam sive necessitatem quam ad præsens conventus et fratres Praedicatorum Nicossie habere noscuntur, prout est notorium omnibus in civitate Nicossiensi, in quo conventu seu ecclesia requiescit corpus

sum thus bestowed upon them in the payment of their debts and the relief of their necessities. But the death-blow of this religious house dates from the struggle which Charlotte, the last legitimate sovereign, carried on with her half-brother Jacques, the ambitious Archbishop of Nikosia, for the throne.¹ Being in urgent want of the necessary funds for carrying on the contest she besought the brethren for assistance, reminding them of the many favours they had received from her royal predecessors, and promising should fortune eventually declare for her to double their revenues and bestow other favours upon them. So powerful was her appeal that the friars, who on the first indications of the coming troubles had left Nikosia for

Lusignan, p.
33 (A).

serenissimi principis et domini domini Hugonis de Lisignano quondam principis Galilee, consanguinei dicti domini ducis de Borbono, ad sublevandum penuriam sive necessitatem prædictam, dedit pro anima præfati domini Hugonis principis Galilee, tradidit et graciosè concessit prædicto conventui bisancios albos de Cypro mille, ut dicti fratres sive conventus in perpetuum debeant et teneantur cotidie facere celebrari unam missam pro anima præfati domini principis Galilee, etc.,—asserentes dicti fratres et dicentes quod de dicta pecunie quantitate volunt et intendunt solvere debita dicti conventus et de ipsius conventus necessitate eundem relevare per prædictam summam, etc.

This Hugues, Prince of Galilee, was the only son of Guy de Lusignan, eldest son of Hugues IV. de Lusignan, and Marie, daughter of Louis I. Duke de Bourbon. He died in 1386. The Duke de Bourbon mentioned in the above bequest was his cousin.

¹ Dicevano sempre tutti li nostri vecchi che San Dominico era ricco, et di argenteria assai, et de beni temporali, et è cosa da credere, essendo regale, et sepolti, come dicemmo in Nicosia, tanti Re et Signori et Principi. Ma la sua ruina fù questa, che al tempo del Re bastardo, il quale veniva con un' essercito grande de' Saraceni per discacciare la sorella del regno, et pigliarlo esso. La Regina Carlotta andò in Convento et pregò li Frati, che li dovessero soccorrere, et che si ricordassero come tutte le loro cose le havevano dal sangue suo et suoi antecessori, et erano obligati li Frati di difenderla, et quando haveria Iddio concessogli gratia di ritornare nel regno à salvamento et fugato il tiranno, haveria fatto quel convento il doppio di entrate et di altri beni. Li frati erano già fuggiti da Nicosia, con il resto de Religiosi et Nobili assai in Cerines, et l'argenteria loro l'havevano portata seco, et perciò le predette parole li disse la Regina in Cerines. Li frati costretti d' ogni parte diedero alla Regina 12 apostoli d' argento, due carboni, che li Re tenevano nell' altare grande li giorni delle feste, calici, croci, et altra argenteria, et non hanno tenuto, salvo che una pace che la predetta Regina donò à essi Frati: la qual pace è stimata da 200 ducati: et la Regina la teneva attaccata al collo suo; laqual 'era grande di longhezza 5 dita, di larghezza 3, et era grossa da mezzo dito, tutta d'oro fino, et intorno haveva 12 rubini et altrettante perle et più grosse, et di dentro era concava con un' Angelo di rilievo di mistura fatto, il quale teneva un sudario di Christo, et di sopra era coperto.—Tennero anchora da due ò tre calici. La Regina con l' argenteria partita da Cerines venne in Italia, et tutta quella argenteria la messe in pegno et prese danari et andò alli Principi Christiani. Per soccorrerla non fece nulla et così l' argenteria andò a monte. Dell' altra parte pacificato il regno il Re bastardo havendo inteso il caso de' Frati gli levò alcuni casali: però gli concesse all' ultimo pochi danari.

Kyrenia with the rest of the religious orders and most of the nobility, carrying with them their silver plate, of which they possessed a great store, came liberally to her aid. They are said to have given her in fact everything they possessed of any value, with the exception of two or three chalices and a pax of pure gold, valued at 200 ducats, a gift from herself.¹ The plate was carried off by the Queen to Italy and there pledged to raise the money which she so greatly needed. But, as fortune did not smile on her efforts, she was unable to redeem it or her promises. The usurper, once he had become securely settled on the throne, did not fail to visit the brethren with his displeasure for the assistance they had given to his rival. On hearing of what they had done he deprived them of some of their landed property. He seems afterwards, however, to have repented of his harsh treatment of them and to have given them a sum of money by way of compensation. Lusignan, who notices this donation, minimises as much as possible the King's generosity. But he not unnaturally displays considerable animosity towards Jacques, who had deprived his great-grandfather, Charion de Lusignan, of his ancestral estates for refusing to renounce his allegiance to Charlotte. It was doubtless owing to their financial misfortunes that the brethren were subsequently impelled to rifle at least one of the many royal tombs within their church. According to report when the sepulchre of Jacques I. was opened to receive the body of Giorgio Contarini, Count of Jaffa, the robe of state belonging to that monarch, together with his girdle and orb, both of silver, were discovered lying within.² These articles the friars abstracted, converting the robe into a cope, while of the silver they made a cross, a thurible, and two crowns for the statues of the Virgin and Child.

Lusignan, p.
33 (b).

Evagator.
Fratria Felicia
Fabri., tom.
p. 236.

The German traveller, Felix Faber, though a Dominican

¹ Lusignan defends the action of the brethren in thus stripping their church of all its valuables by saying that the same thing was subsequently done by the inmates of another community of the same Order at Milan, the celebrated Santa Maria delle Grazie, to assist Ludovico Sforza, surnamed il Moro, in his contest with Louis XII. of France.

Lusignan, p.
33 (b).

"Non debbono esser' biasmati, perche il simile fecero li Frati di Santa Maria delle Grazie a Milano al Duca Moro."

² Dipoi li Frati in Cipro hanno aperta la sepoltura del Re Giacomo primo, nella quale era sepolto per avanti il Re Ugo secondo, per metter in deposito Giorgio Contarino Conte de Zaffo, et ritrovorno la veste regale di broccado et la cintura et il pomo d' argento del Re Giacomo. Della veste fecero un piviale, et delli argenti una croce, un turribolo, et una corona della gloriosa Vergine, et un' altra al figliuolo suo.

himself, candidly admits that he saw much in connection with the conduct of the inmates of which he could not approve.¹ But he is too loyal to his Order to tell tales. These irregularities he ascribes to three causes: (1) the absence of episcopal supervision; (2) the impunity with which the brethren were allowed to offend; and (3) lastly and most unwarrantably, the pernicious influence of the Greek ecclesiastics. He seems to have had, it is true, some glimmering of the unfairness of this last charge, for he admits that it ought not to be so, as the Mendicant Orders had been sent into the East for the purpose of setting the Orthodox a good example and so inducing them to return to the Roman fold.

Though the community is known to have been very wealthy, but few particulars as to income or numbers are forthcoming. The only landed possession belonging to it, the name of which has been preserved, is San Nicolo di Gerrades, the present village of Gerakiæs in the Nahieh of Levka. In the days of its prosperity the establishment is said to have contained eighty members.² This number by the end of the fourteenth century had become reduced to ten, a prior and nine brethren, whose names are all given in the deed of 1399, from which the information is derived.³ On the occasion of Faber's visit in 1483 its fortunes must have reached financially their lowest ebb.⁴ The only provision then made for the support of the inmates was a monthly allowance of eight marcellis each, which was doled out to them by a lay steward. Faber further remarks that the brethren were bearded like their Orthodox *confrères*.

Lusignan, p.
19 (a).

Ibid., p. 15 (b).

Hist. de
Chyp., ii., p.
453.

Evagat.,
Fratris Felicia
Fabri., tom.
iii., p. 235.

¹ Sed quales sint fratres et quanti et quam zelosi pro regulari vita et quam docti, quam diligentes in divinis officiis, quam hospitales et charitativi, ne dum nescio, sed ea quæ scio scribere erubesco. Nec est mirum, si parva sit religio in illis locis remotissimis, quæ a prælatis nunquam visitantur, et fratres pro excessibus non corriguntur, et malo exemplo Græcorum sacerdotum corruptuntur, cum tamen modo contrario fieri deberet. Nam mendicantes ad illa loca missi sunt, ut verbo et exemplo Græcos edificarent et eos in Romanæ ecclesiæ obedientiam ducerent.

² Al tempo delli Re stavano da 80 frati.

³ Prior conventualis, scilicet frater Bartholomeus Minardi, et fratres, videlicet frater Dominicus Cardonis, frater Georgius Tuito, frater Thomas de Famagusta, frater Dominicus Sydiac, frater Arnaldus Arnaldi, frater Petrus Bon, frater Anthonius de Antiochia, frater Nicolaus Corderii et frater Barnabas, conventus et fratres dicti loci.

⁴ Omnes fratres illius conventus sunt barbati, sicut Græci, et habent procuratorem sæcularem, qui cuilibet fratri omni mense dat octo marcellos, de quibus sibi quilibet procurat hoc quod placet, alias provisio conventus est nulla.

Evagat.
Fratris Felcis
Fabri, tom.
III., p. 235.

Amadi, pp.
402, 403.

Fl. Boustron,
pp. 252, 253.

Lusignan, p.
56 (a).

Geo. Boustron,
p. 415.

Fl. Boustron,
p. 374.

Lusignan, p.
61 (a).

Ibid., p. 33 (a).

Cf. Machæra,
p. 165.

Amadi, p. 351.

Fl. Boustron,
p. 212.

Machæra, p.
84.
Strambaldi,
p. 37.

Amadi, p. 238

The Franciscan monastery at Nikosia is described by Faber as a fine building.¹ It shared with that of the Dominicans the honour of serving as the royal mausoleum. Within its church are said to have been deposited the remains of Henri II.,² Isabelle, widow of Hugues III., and John of Coimbra, Prince of Antioch, first husband of Queen Charlotte de Lusignan.³ The Order possessed also at the capital two houses for women. The one within the city, called Ste. Claire, is sometimes mentioned in the chronicles under the name of Hagia Photeine.⁴ As many of the religious establishments of the Latin Church are known to have been transferred to Cyprus on the loss of Palestine, it may possibly be the same convent, the heroic inmates of which were butchered at the capture of Acre for preferring self-mutilation to the embraces of the Moslem soldiery. On more than one occasion it figures prominently in Cypriot annals. In 1310 it witnessed the reconciliation of the queen-mother with the widow of the Prince of Tyre, from whom she had become estranged for the part which the latter had taken in the deposition and exile of Henri II.⁵ Later in

¹ *Fratres etiam Minores pulchrum in ea civitate (Nicosia) habent conventum.*

² *Et dominica, da matina, al primo di de avril, al alba, fu portato el corpo del re Henrico in Nicosia, et posto a la chiesia del Tempio, dove fu vestito li drappi soi real et la corona de oro, et poi fu portato con grande honor, come ricerchava la condition sua real, et fu sepolto a San Francesco, apresso ad altare.*

Fu sepolto in San Francesco in Nicosia.

Machæra and Strambaldi, however, report that his interment took place in the monastery of St. Dominic.

Καὶ τὴν παρασκευὴν τῇ θ' ἀπριλίου ἐφέραν τὸν ἀπὸ τὸν Στρόβιλον εἰς τὴν Λευκοσίαν καὶ ἐθάψαν τὸν εἰς τὸν Σὰν Τομένικον.

Et fu sepolito nella chiesa de San Domenico.

³ *Καὶ ὁ πρίντζης εἰς ὁλίγαις ἡμέραις ἐπέθανεν καὶ ἐθάψαν τὸν εἰς τὸν Σὰν Φραντζέσκον.*
Da li a pochi giorni morì il prencipe, et fu sepolto in San Francesco a Nicosia.

⁴ *Τὴν ἁγίαν Φωτεινὴν ἢ λεγομένη Σάτα Κλέρα.*

Rimasero anchora due de' Francescani Monache in Nicosia, Santa Chiara, et poco di fuori della città la Cava di San Francesco.

⁵ A di 15 zugno (1310) el legato et messer Ramondo da le Spine se intromesseno a pacificar la regina et la dama de Sur; lequal dame vennero al monasterio de Santa Chiara, etc.

La regina e la dama de Sur, per interposition del legato et messer Rimondo da le Spine, s'hanno riconciliato nel monasterio de Santa Chiara.

This Order did not hesitate on more than one occasion, as the following extract will show, to comment adversely on the rebellious proceedings of the Prince of Tyre. "Alli 23 de avril, un frate minore, chiamato fra Adam, englese, predicò in una chiesa de San Zorzi, che è in la piazza, in laqual sua predica ha tochatò agramente al signor de Sur; et (ha) ditto per il re molte rason belle, sotto specie della istoria de S. Zorzi, che era la sua festa, quel giorno, maxime della pacientia del re; et disse in ultimo, che lui era obligato de dir queste

the same century (1368), it became connected with a yet more discreditable episode in the Lusignan family. During the absence of Pierre I. in Europe it came to the knowledge of the Queen, Eléonore d'Aragon, that he had formed an intrigue with Jeanne L'Aleman, widow of Jean de Montolif, Seigneur of Choulou. Summoning the King's mistress to her presence the indignant wife, after subjecting her to the most barbarous treatment, consigned her to the dungeons of the Castle of Kyrenia. After a year's imprisonment the unhappy object of the Queen's resentment was removed to Nikosia and compelled to take the veil at Ste. Claire. The King on his return finding the partner of his guilt immured within its walls made her renounce her vows and resume her former position at the court.

The next occasion on which this convent comes into notice is in connection with an event which cost the same monarch his life. Pierre having for a most trivial cause conceived a violent dislike to Henri de Giblest, Vicomte of Nikosia, subjected him and his family to the most odious persecution. To escape a gross indignity offered to her his daughter fled for refuge to Ste. Claire, whence she was dragged by the King's orders and sent to herd with common malefactors in prison. Resenting the indignities thus put upon a member of one of the most distinguished families in the kingdom some of the nobles formed a conspiracy against Pierre and murdered him at the royal palace on 17th January, 1369.

The second of these establishments, known as La Cava, was situated to the south-west of Nikosia at a distance of little

Machara, p.
161 et sq.
Strambaldi,
p. 92 et sq.
Amadi, p. 419
et sq.
Fl. Boustron,
p. 368 et sq.

Machara, p.
161.
Strambaldi,
p. 105.
Amadi, p. 423.
Fl. Boustron,
p. 272.

cose imperochè li frati sonno campioni della chiesa et portano etiam li capelli tagliati a la rotonda come li campioni, acìo, accadendo debbano soffrir el martirio. Le qual cose furono riferite al signor de Sur et lè hebbe a male. El dì de san Piero martire (29 Avril) la festa del quale si celebra al monasterio di Predicatori, fu invitato el signor de Sur, el principe di Galilea, messer Balian de Iblim et molti altri soi seguaci. Et un fra, Matheo Picardo, pur del ordine de li Minori, predicò; il qual disse molte cose per el re contra el signor de Sur, ma covertamente et sotto nome di san Piero; tuttavia el signor de Sur et quanti ivi erano presente se acorseno, ma non fece alcun sembiante; ma, il dì seguente, mandò a dire al vardian del monasterio di Minori che ad ogni modo quel fra Adam et l' altro fra Matheo, i quali hanno predicato contra de lui, dovesseno svodar el suo paese de Cipro; et ancor che egli cercorono de scusarsi, ma non li valse niente, anzi li fece andar a Famagosta, et de li con una barca li mandò in Armenia, a suo dispetto. Quali furono rete nuti per el re de Armenia in una città chiamata Sis, onde morìe fra Adam, in spacio di doi mesi, per malatia. Et el signor de Sur et tutti li soi seguaci hanno retenute le helemosine che fevano al monasterio di Minori, perchè hanno sofferto che li soi frati predicorono contra de lui.

Choulou was a fief in the district of Paphos belonging to the Montolif family. It is now the village of Choulou in the Nahieh of Kelokedara.

more than a mile from the city walls. It is said to have been founded during the primacy of Archbishop Gérard by Jean de Brie. Both these convents were in existence just before the Ottoman conquest, though not a vestige of them is now to be found.¹ As in the case of the Dominicans the name of only one of the numerous properties, which the Order once possessed in the island, has survived, Topiroi, now represented by the village of Pyroi in the Nahieh of Deyirmenlik.

Lusignan, p. 19 (a).

Cart. de S. Sophie, No. 68 (H. de Chyp., iii., p. 651).

The monastery occupied by the Cistercians at the capital seems to have been known by the various names of Ste. Marie de Beaulieu—corrupted into Bialeuq—Notre Dame des Champs, and St. Jean de Montfort.² Its site had been originally in possession of the Franciscans, who subsequently sold it to the Cistercians without the consent of the Archbishop. This proceeding elicited a strong protest from the Latin Primate, who complained of it to the Pope as an infringement of his rights and those of his Church. The dispute was referred by Innocent IV. (29th January, 1254) to the Bishop of Tripoli and the Archdeacon of Acre, whom he empowered to decide the question at issue.³ During the reign of Jacques II. the

Lusignan, p. 33 (a).

¹ "Rimasero anchora due de' Francescani Monache, in Nicosia Santa Chiara, et poco di fuori della città La Cava di San Francesco."

Description, etc., p. 36 (a).

In his *Description de toute l'Isle de Cypre* he says that, though the latter establishment had been destroyed by the Saracens in 1426, the members of the community had reoccupied the site:—

"Cava est un chasteau posé loin de Nicosie d'une lieue. Dedans les jardins d'iceluy y avoit un monastere de Religieuses de l'Ordre de Saint François, lequel fut destruit par les Sarrasins peu de temps après qu'il fut basti, quand ils prindrent le roy Jehan prisonnier, mais les Religieuses pour cela n'ont pas laissé d'y retourner."

Lusignan, Description, etc., p. 63 (a).

² Il (*i.e.* Jehan de Montfort) fut enterré en l'Eglise de Nostre-Dame-des-Champs où il y avoit des Moynes de l'Ordre de St. Bernard, ausquels sont succédé depuis les Cordeliers de l'Observance. Cette Eglise pour les grands miracles que ce saint corps faisoit changea son nom, et fut appellée Saint Jehan de Montfort.

Ibid., Corona Quinta, p. 52 (b).

Fu sepolto (Giovanni di Monforte) nel monastero di Santa Maria, delli monaci di San Bernardo, e poi per la devotione che havea il popolo a questo santo fu chiamato quel monastero di San Giovanni di Monforte, et in successo di tempo dato questo monastero alli frati di San Francesco osservanti.

H. de Chyp., iii., p. 651.

³ Ex parte venerabilis fratris nostri archiepiscopi Nicosiensis nobis est oblata querela quod minister et fratres ordinis fratrum minorum Nicosiensis quemdam locum in quo prius fuerant relinquentes, illum, qui juxta ipsius ordinis instituta ad eundem archiepiscopum tanquam loci diocesanum pervenire debuerat, quibusdam monachis Cisterciensis ordinis de facto, cum de jure nequiverint, venderunt, qui locum ipsum contra justiciam detinent occupatum in ipsius archiepiscopi et ecclesie sue non modicum prejudicium ac gravamen; ideoque discretionem vestre per apostolica scripta mandamus, quatinus, vocatis qui fuerint evocandi, et auditis hinc inde propositis, quod canonicum fuerit, appellatione postposita, decernatis, facientes quod decreveritis per censuram ecclesiasticam firmiter observari.

monastery was granted to the Observants upon the departure of the Cistercians from the island, while the abbey property was erected into a commandery.¹ From a Liber Censualis of Sixtus IV. we learn that its apostolic tax for the period between 1471-1484 was assessed at 300 gold florins.² Within its walls Camerin de Lusignan, Constable of Cyprus, one of the ringleaders in the rebellion against his brother, Henri II. took refuge on the latter's return from Armenia in 1310. From this sanctuary he was dragged by the King's orders and sent a prisoner to the dungeons of Kyrenia, where he died after a captivity of six years (*circ.* 19th April, 1316). The chapel of this monastery, as one of its names implies, contained the remains of the great Latin saint of the island, Jean de Montfort, the so-called Marshal of Cyprus and Count de Ruchas.³ This establishment like so many others was destroyed by the Venetians in 1567.⁴ Its abbot, Henrico Tape, for his loyalty to Henri II. was banished by Amaury to Sis, where he died.⁵

Lusignan, p. 33 (a).

Docs. Nouv., p. 325.

Amadi, p. 337.
Fl. Bonastren, p. 240.

Ibid., p. 34.

Lusignan, p. 15 (b).
Amadi, p. 290.

Though Lusignan only mentions the presence at Nikosia of one house for women belonging to this Order it undoubtedly at one time possessed at least two in that city. A document in the Cartulary of Sta. Sophia (No. 63) makes it evident that a priory dependent upon the Cistercian Abbey of St. Mary Magdalene at Acre existed there in 1222, when it was raised to the rank of an abbey.⁶ By the deed of institution it was pro-

Cart. de S.
Sophie, No. 63
Docs. Nouv., pp. 343-4).

¹ Al tempo del Re bastardo li monaci di San Bernardo si partirono et l'Abbadia fu fatta commenda, et nel monasterio posero li Zoccolanti.

² Marie de Bello Loco, ordinis Cisterc., cccf. x. iit.

³ È san Gioan de Monforte in Nicosia, al Bel Loco, gentilhuomo francese.

⁴ Nella istessa città gittorno anchora un' altro monasterio Latino, che prima habitavano li monaci di San Bernardo, et dipoi li Zoccolanti—et anchora distrusseno un' altro delle Monache di San Thodoro dell' istesso ordine.

⁵ El mese di zugno (1309) morite fra Henrico Tape, abbate de Bel loco, in Armenia, ne la città de Sis; il qual haveva mandato el signor de Sur, et fatto retenir per el re de Armenia, come fece de li altri.

In a document of 1306 he appears as: "religiosus frater Henricus Chappe, abbas monasterii Belli-Loci, Cisterciensis ordinis prope Nicossiam".

Amadi, p. 248
note.

⁶ Notum sit omnibus presentes litteras inspecturis quod nos M. abbatissa et conventus Sancte Marie Magdalene Acconensis, Cisterciensis ordinis, ad consilium et ammonitionem domini ac reverendi patris nostri domini Eustorgii, Nicosiensis archiepiscopi, nec non ad consilium et voluntatem venerabilis patris domini L. abbatis Bellimontis, in hoc unanimiter concordavimus ut in domo nostra quam habemus in Nicosia, civitate Cipri, abbatissa constituatur. Post istam autem primam abbatissam que in domo nostra Acconensi est electa et ad domus nostre que in Cipro est regimen transmissa, nulla ubi, qualibet violentia vel aliqua surrectionis astutia, preponetur, sed quam universitas conventus vel pars major consilii senioris, secundum Deum et beati Benedicti

vided that the first abbess should be chosen from the inmates of the mother house at Acre, but that her successors should be elected from the members of the branch in Cyprus with the approval of the entire community or at least of the majority of the Council. It was further stipulated that at all future elections the abbess of the parent establishment should be present or else be represented by the prioress or some other deputy, whose function it should be to confirm the choice of the sisters. When this had been done it was directed that the successful candidate should next be presented to the Archbishop of Nikosia to receive his blessing, and make her submission to him according to the form prescribed by the Order on such occasions. She was to be regarded as being subject to him in exactly the same way as the abbess of St. Mary Magdalene was to the Bishop of Acre, with the exception of the obedience which she owed to that abbess as her spiritual parent. The establishment was strictly forbidden, without the consent of the Archbishop and chapter, to inter within its precincts any parishioner of the Metropolitan Church, from which it was to receive its oil for the sick just as the parent house did from the Church of Acre. Another document from the same collection (No. 64), dated March, 1244, records the confirmation by Boniface, Abbot of Citeaux, of the permission given to Alix de Montbéliard, widow of Philippe d'Ibelin, by Archbishop Eustorge d'Auvergne to found an abbey of the Order at Nikosia.¹ This second establishment is there described as being

Cart. de S.
Sophie, No. 64
(H. de Chyp.,
iii., p. 644.

regulam atque observantiam Cisterciensis ordinis, cum licentia et mandato nostro, providerint eligendam. Cui etiam electioni nos dicta abbatissa vel illa que pro tempore fuerit abbatissa in domo nostra Acconensi secundum institutionem ordinis nostri debemus interesse. Etsi contingerit abbatissam electioni non posse interesse, priorissa vel aliqua alia discreta persona domum illam visitatura invitetur, cujus auctoritate fiat et confirmetur electio ista; tamen que electa est in domo nostra Acconensi et quecumque secundum formam propositam electa fuerit in prefato monasterio nostro apud Nicosiam domino Nicosiensi archiepiscopo post electionem debet presentari ab ipso benedictionem receptura, cui faciat obedientiam secundum formam ordinis Cisterciensis. In omnibus insuper teneri debet ipsa abbatissa eidem domino archiepiscopo quibus nos tenemur domino episcopo Acconensi, salva in omnibus obedientia que nobis obligatur tanquam filia matri secundum formam ordinis Cisterciensis. Item, propter bonum pacis, volumus ut jam dicte domui nostre in Cipro non liceat aliquem de parochianis ecclesie Nicosiensis, nisi de licentia domini archiepiscopi vel capituli Nicosiensis, recipere ad sepulturam: oleum autem infirmorum debent ab ecclesia Nicosiensi recipere et habere eodem modo et forma qua nos recipimus et habemus ab ecclesia Acconensi.

¹ Per fide dignos intelleximus vos concessisse nobili mulieri domine A(elisie), relicte bone memorie domini Philippi de Ybellino, et super hoc vestras patentes litteras, domine archiepiscopo, jamdudum recepimus, ut apud Nicosiam, inter

situated between the Dominican and Franciscan monasteries, which would correspond to the south-western district of the city. The rights of the Church of Nikosia to the tithes of all the property then or thereafter belonging to the abbey and in the matter of interments were strictly defined. From Lusignan noticing but one of these establishments when enumerating the religious houses still extant in his time, it is probable the other had then ceased to exist. He calls it San Theodoro, intending by this name the foundation of the Countess d'Ibelin. Like the house for men belonging to the same Order it, too, was destroyed in the same year by the Venetians.

The Benedictines were represented by several establishments in Nikosia or its immediate neighbourhood. The *Liber Censualis* previously quoted gives the names of two, without, however, stating whether they were inhabited by men or women.¹ As Lusignan expressly mentions two for women these may probably have been intended for men. The first, called Marie de Dragonaria, was assessed at thirty-three gold florins. Beyond the mere name nothing appears to be known of it or of its situation. The second, whose apostolic tax is set down at seventy-six gold florins, was known as John the Evangelist and is without doubt the same as the Abbey of St. John the Evangelist of Bibi (*L'abaie de monseigneur S. Johan et evangeliste de Bibi*), which boasted among its treasures a finger of St. John the Baptist.² At the end of the fifteenth century its annual income is represented as amounting to 400 ducats. It seems to have subsequently passed into the possession of the Orthodox even during the period of the Latin supremacy, the transference most likely having taken place when the Benedictines quitted the island.³ Towards the close of the seventeenth

Docs. Nouv.,
p. 355.

Hist. de Chyp., iii., p. 294, n. 4.
Fl. Boustron, p. 35.

Hist. de Chyp., iii., p. 504.
Lusignan, p. 33 (b).

domum fratrum Predicatorum et domum fratrum Minorum, monialium Cisterciensis ordinis constitueret abbatiam, salvo jure ecclesie Nicosiensis in decimis possessionum quas habent, vel habiture sunt, et in sepulturis, et integre in quarta que debetur ratione sepulture.

This Alix d'Ibelin was sister of Gautier de Montbéliard and married as her second husband Philippe d'Ibelin, who died in 1228. He had acted as Bailiff of Cyprus during the minority of Henri (I.) de Lusignan.

¹ (Fol. 108.) Nicosiensis metropolis.

Marie de Dragonaria, ord. S. B., xxx., iii., i. t.
Iohannis Evangeliste, ord. S. B., lxx., vi., ii.

² Un dedo de san Gioan Battista, al monastero del Bibi.

³ Li Religiosi de' Monaci et Monache di San Basilio sono assai. De' Monaci in Nicosia sono 4, Bibi, etc.

century it was repaired by Archbishop Nikephoros, the predecessor of Hilarion Kigala, while in 1730 during the primacy of Archbishop Silvestros it became the cathedral church of the diocese and the archiepiscopal residence. But with this change of owners there seems to have taken place a change of titles also, as the church is now dedicated to St. John the Divine.

Another establishment owned by the Order was the celebrated shrine erected by the Empress Helena on the summit of the mountain known as Stavro Vouni. That it was originally in possession of the Orthodox the date of its foundation is a sufficient indication. At what precise period it passed into the hands of the Latins it is impossible to determine, but that it was at a comparatively early date during their occupation of the island admits of little doubt. A traveller who visited the island in 1336, Guillaume de Baldensel, describes it as being then tenanted by members of the Benedictine Order.¹ It is by some identified with the monastery of St. Paul of Antioch or the True Cross (*monasterium Sancti Pauli de Antiochia alias Crucis Veracis*), which formerly existed in the island, according to some, however, in the diocese, but not the town, of Famagusta. This is a question, on which authorities are greatly divided, documents describing the establishment as being situated sometimes in the diocese of Famagusta, and at other times in Limassol or Nikosia. If Stavro Vouni be regarded as the real site the discrepancy may have arisen from the circumstance that the mountain stands near the junction of all three dioceses. The monastery of St. Paul of Antioch, originally founded in that town, as its name implies, was on its capture by the Saracens in 1268 either reconstituted for a time at Acre, like so many others, or transferred direct to Cyprus. At any rate it did not bear the additional title of the True Cross until after its arrival in the island. This fact of its double name tells rather against the claims of Stavro Vouni, since all the earlier legends without exception represent the Cross deposited there as being that of the penitent thief, the other report that it was the Saviour's only finding currency towards the close of the Latin occupation. In the *Liber Censualis* of Sixtus IV. the apostolic tax of

Guillaume de
Baldensel
Hodasporicon
ad Terram
Sanctam
(Canisii
Lectioes
Antiquæ tom.
iv., p. 338).

Cf. Docs.
Nouv., p. 538,
n. 1.

Docs. Nouv.,
p. 366.

¹ Est in Cypro in quodam alto monte apud Monachos Sancti Benedicti Crux boni Latronis, et pars clavi Domini, et aliæ Reliquiæ venerandæ.

this monastery with the double name is reckoned at 333 gold florins.¹

During the reign of Catarina the abbot, Simon di Sant' Andrea, was imprisoned and ultimately deported to Venice (1474) for having written a letter to his brother at Padua, in which, after returning thanks to God for the death of Jacques II. he expressed the opinion that the country had only escaped the paws of the dog to fall into the claws of the lion, an allusion to the Venetians, whose national emblem was that animal.²

Towards the close of the Venetian occupation the monastery appears to have been generally held in *commendam*. The archives of the Republic contain the names of several to whom it was thus presented. First on the list comes that of Cardinal Lorenzo Campegge, Bishop of Bologna. After his decease it was bestowed (21st August, 1540) by Paul III. on Cardinal Rodolfo di Carpi, Bishop of Girgenti, who died in 1547. The next occupant, Jean Paul Podocattoro, a Cypriot, was appointed by Julius III. On his resignation in 1551 Cardinal Francesco Pisani, a Venetian and Bishop of Padua, was nominated to the vacant benefice by the same Pontiff, only to be succeeded shortly after

Geo. Bonstron.
pp. 514, 516,
331.

Fl. Bonstron.
p. 447.

Docs. Nouv.
pp. 533-50.

¹ Nimossiensis.

Pauli de Antiochia et Crucis Cipri, ord. S. B., ccc., xxx., iii.

The Liber Censualis it will be observed places this monastery in the diocese of Limassol.

² Καὶ τὴν αὐτὴν ἡμέραν ἐφέραν τὸν γούμενον τοῦ Σταυροῦ εἰς τὴν Ἀμμόχουστον ὀνόματι φρέ Σιμόν τὸ Σαντατρεά, καὶ ἐβάλαν τὸν εἰς τὸ καστέλλιν· καὶ εἶπαν πῶς ἐπιάσαν ἓναν χαρτὴν τὸ ἐπεμπεῖν τοῦ ἀδελφοῦ του εἰς τὸν Πάπαν, τὸ ποῖον ἔγραφε· “ἡγαπημένε μου ἀδελφέ, πολὺν σε νὰ ξεύρης, ὅτι μὲ τὴν δύναμιν τοῦ θεοῦ ἐπέθανεν ὁ παστάρδος ὁ τυράννος ὅπου κράτεν τὸ ῥηγάτον μὲ μεγάλας τυραννίδαις, καὶ ἐμείνεν τὸ ῥηγάτον εἰς μεγάλας πρέκαις· καὶ ἐγέννησεν ἡ ῥήγαινα παιδὶν παλληκάρων· καὶ εἰς τὸ κρυφὸν γυρεύγει τὸ ῥηγάτον ὁ ρὲ Φαράντος, καὶ ἀπὸ τὴν ἄλλην μερίαν γυρεύγει το ἡ Τσαρλόττα. Καὶ εἶναι εἰς μεγάλα κακά. Καὶ τώρα στέκει εἰς τὰ χεργία τοὺς Βενετικούς. Καὶ ἐβγήκαμεν ἀπὸ τὰ χεργία τοῦ σκύλλου, καὶ ἐπέσαμεν εἰς τὸ κουκοῦτιν.”

Fu preso poi fra Simon de Santo Andrea, abbate della Croce, e posto nella torre, per haver trovato una lettera che li scriveva a suo fratello in Padova, la qual diceva: “Sappi, per la gratia di Dio, l'è morto il bastardo tirano, che occupava il regno de Cipro con gran tyrannie, e il regno rimasse in gran confusione; ha lasciato la regina grávida, la quale ha partorito un fio; e sappi che secretamente cerca il regno re Ferdinando: e dall' altro canto, il cerca la regina Carlotta: e per ciò sono in gran travaglio tutti per il regno. Horà è in man de Venetiani, e se siamo usciti dalle man del cane, entrassimo nelle onge del lione.”

From the following extract taken from a letter written to the Doge, Pietro Mocenigo, by Queen Catarina on 9th Nov., 1475, he seems to have returned to Cyprus before the close of that year: “His diebus ausus est falsus abbas frater Symon, quem perfidie causa hinc exulem esse jusseramus, favore spectabilis viri domini Francisci Justiniani, provisoris, huc se conferre. Quod cum audivimus, etiam ad ecclesiam Sacratissime Crucis intrepide accessisse, vehementer nos consiliariique nostri egre tulimus, atque illico jussimus illum expelli.”

Docs. Nouv.
p. 455.

wards by another Cypriot, Pierre Podocatoro, an ecclesiastic of Nikosia (26th November, 1551).

Hist. de
Chyp., III., p.
336, n. 2.

Du Cange,
Fam. d'outre
Mer., p. 828.

A modern writer reckons among the monasteries of the capital one which he calls Mount Tabor, though no mention of it is to be found in the pages of the native chroniclers. The first house to bear this name was erected in the Holy Land and belonged to the Benedictine Order, being subject ecclesiastically to the Bishop of Bethsan or Nazareth. Its abbot was liable to furnish 100 men-at-arms for military service. On the loss of Palestine representatives of the community doubtless found their way to Cyprus, that haven of refuge for so many of these establishments, which accounts for the presence of this monastery at Nikosia.

Lusignan, pp.
33 (a), 15 (b).

The two houses for women, which Lusignan mentions as belonging to the Order at Nikosia, he calls respectively Nostra Donna di Sur and Sta. Anna.

Du Cange,
Fam. d'outre
Mer., p. 831.

Amadi, p. 28.

Cf. Gull.
Tyren. Hist.,
lib. XI., c. 1.

The name of the former while at Jerusalem, its original home, seems to have been Notre Dame La Grande.¹ It is said to have stood opposite the Church of the Holy Sepulchre, and to have been subject to the Patriarch of Jerusalem. According to Amadi it was a royal foundation, having been erected by Baudouin I., King of Jerusalem, for the reception of his wife, whom he divorced and compelled to enter this convent in company with many other ladies of gentle birth.² After the capture of the Holy City it was for a while transferred to Tyre, whence it was eventually removed to Nikosia, but at what date it

Amadi, p. 276.

¹ La Nostra Donna mazore de Hierusalem, che si dice in Cypro Nostra Dame de Sur.

Ibid., p. 28.

² Questo primo re Baduin haveva moglie la nezza del imperator de Constantinopoli, da la quale non hebbe alcuno figlio, et se separò da essa, et la fece monaca in una religion nova, che lui fece fare: et in sua compagna misse molte gentil donne, et fu l' habito suo negro, et si chiamò la abbadia de la Nostra Donna de Hierusalem, et poi si chiamò Nostra Donna de Sur la mazore.

Verum etiam uxorem legitimam, quam apud Edessam, dum ibi comes esset, duxerat, absque causâ cognitione, non convictam, non confessam, lege matrimoniorum neglecta, dimisit, eamque in monasterio Sanctæ Annæ, matris Dei genitricis et semper virginis Mariæ, monacham fieri compulsi violentur. Est autem idem locus Hierosolymis in parte orientali, juxta portam quæ dicitur Josaphat, secus lacum qui tempore antiquo Probatia dicebatur piscina: ubi ostenditur cripta, in qua Joachim et predictam Annam traditiones habent veterum domicilia habuisse: ubi et Virgo perpetua nata est perhibetur. Erant autem ibi tres vel quatuor pauperes mulierculæ vitam sanctimoniam professæ, quibus gratia uxoris introductæ ampliavit possessiones et patrimonium dilatavit.

Du Cange, F.
d'outre Mer.,
p. 11.

From the above extract it would appear that the place of incarceration was the Convent of St. Ann, and not as stated by Amadi. The name of the lady in question is unknown, but she was the daughter of Taphnuz, one of the principal chieftains of Armenia.

is impossible to determine. Soon after its appearance in Cyprus Amadi, p. 349. it had the misfortune to suffer from a severe earthquake, which so shattered the buildings as to render them unsafe for habitation.¹ Thereupon Henri II. proposed to rebuild them at his own expense. Upon this work he is said to have expended 18,000 besants until the revolt of the Prince of Tyre brought it to a stand-still by depriving him of the necessary funds for its continuance. Tabl. p. 250 sq. At this period the abbess was Marguerite d'Ibelin, daughter of Jean d'Ibelin, Count of Jaffa, and a relative both of the King and the Prince of Tyre. She displayed her sympathy with the exiled monarch by causing prayers to be offered by the sisters for his speedy return and reconciliation with his rebellious brothers. For this act she incurred the displeasure of the usurper, it having been maliciously represented to him that she had at the same time cursed him and his abettors, the Constable of Cyprus and the Princess of Tyre, his wife. He in consequence sought every opportunity in his power to injure the community over which she presided. But what he was unable to accomplish during his life was accomplished by his partisans after his death. Fl. Boustron, p. 211. Some days after his assassination news was brought to his friends by a cleric, named Simon Machie, that from an adjoining balcony he had seen the murderer, Simon de Montolif, within the abbey precincts. Immediately a number of armed men rushed to the convent and, with naked weapons held to their throats, threatened the inmates with mutilation and death unless they disclosed the hiding-place of the fugitive, hurling at the same time the foulest insults and accusations against them. Not content with these outrages they proceeded to burst open the cupboards, from which they carried off much valuable property, while so close was their search that they examined even the very wells in their endeavours to find some traces of the assassin. On learning the object of their visit the abbess summoned the sisters to her presence and

¹ In questa città de Nicosia haveva un monasterio che con grande honestà et bontà sempre le monache cantavano le laude de Iddio; el qual monasterio come che antico fosse per causa de un gran terremoto fu ruinato; et crepata in diverse bande la chiesa che con gran pericolo se habitava. La qual cosa andata ne le orecchie del re, avanti fosse privo da la sua signoria, mandò a dire a l'abadessa, che allora era sora Beatrice de Pinqueni et a le monache, si volevan che il re ruinasse quel monasterio et li fabricasse un altro novo; lequale obedirono al re. Et han lassato ruinar el monasterio, et il re cominciò far l'altro et spese XVIII. milia bisanti fino al dì che li soi fratelli et altri li tolseno la signoria da le man; nel qual tempo cessò de fabricar, perchè non haveva danari de pagar più fabriche.

charged them by virtue of their obedience to tell her if they knew where the miscreant was concealed. But they all with one accord protested their ignorance of his hiding-place. The search party suspecting the sincerity of their denials threatened to set fire to the place and to burn them with it. Intimidated by these words the nuns proceeded to remove their property and prepared to leave the abbey. To prevent this the abbess went the same evening to the Legate and, after complaining of the treatment to which the sisters had been subjected, reported what they intended doing in consequence of the threats used towards them. At the same time she declared that as a relative of the murdered man she would never consent to harbour his slayer within her walls. The Legate, however, persuaded her to lay aside her fears and return to her post. The better to reassure her that no harm should befall the community he sent his own servants to guard it, promising to come in person should it be necessary.

The chroniclers relate this incident in connection with the Monastery of St. Lazare, but De Mas Latrie asserts most positively that it took place in that of Notre Dame de Tyr. He is unable to explain how the confusion has arisen except on the supposition that the latter establishment on its transference to Cyprus bore the former name also. A house for women belonging to the Order and called St. Ladre, or Lazare de Béthanie, formerly stood on the Mount of Olives on the supposed site of the home of Lazarus. Its founder was Melissende, wife of Foulques, King of Jerusalem. After the fall of that kingdom it was united in 1256 to the Order of the Hospital by Alexander IV. But no record exists of its ever having found a settlement in Cyprus.

The second Benedictine convent at Nikosia was called Ste. Anne. The earliest house of this name belonging to the Order was erected in the eastern part of Jerusalem near the Josaphat gate and on the traditional birthplace of the Virgin. It, too, most probably made its appearance in Cyprus on the final expulsion of the Latins from Palestine, but beyond the bare mention of the name nothing is known of it. Lusignan reports its destruction by the Venetians in 1567 after having previously remained tenantless for some time.

The Augustinians are known to have possessed at least one settlement at Nikosia, though its name has not been preserved.¹

Strambaldi,
p. 264.

¹ It appears from the evidence of one of the chroniclers to have been renovated by King Janus: "Et ha fatto il re, et ha innovato l' hospital de Santo Augustin".

Amadi, p. 349,
n. 2.

Du Cange, F.
d'outre Mer,
p. 822.

Guil. Tyren.
Archiepsc.
Hist., lib. xv.
c. 26.

Guil. Tyren.
Archiepsc.,
Hist., lib. xi,
c. 1.

Lusignan, p.
15 (b).



ENTRANCE TO THE REFECTORY, BELLA PAESE ABBEY

The mediæval traveller, Faber, describes it as being situated in the midst of sugar-cane plantations and also as containing the tomb of the saintly Jean de Montfort.¹ This last statement, however, is directly opposed to the generally received account, which represents it as being in the Cistercian abbey of Beaulieu. This monastery experienced at the hands of the Venetians in 1567 the fate reserved for all buildings unfortunate enough to lie outside the zone of the new fortifications. The Order is said to have owned two villages, but in what part of the island it is not specified.²

Evagator.
Saint Felice
Fabr., tom.
iii., p. 226.

Lusignan, p.
19 (a).

Of the Carthusians all that is known is that they possessed an establishment at the capital, called San Giuliano (St. Julian). Ibid., p. 15 (a).

Though the Premonstratensians owned an hospice at Nikosia and another establishment at Paphos their principal settlement was on the northern slopes of the Kyrenian range near the modern village of Kazaphani. It is known in the Cypriot annals under various titles, such as the Abbaye de la Pais or Abbey of Peace, which became corrupted in Venetian times into Bella Paese, the Abbaye Blanche, or the White Abbey, from the colour of the habit worn by the members of the Order, and Episcopia. The monastery, which probably dated from the reign of Amaury, the successor of Guy, originally professed the Augustinian rule.³ But the inmates with the permission of the

Hist. de
Chyp., iii., p.
233.

Cart. de S.
Sophie, No.
26, H. de
Chyp., p. 632.

¹ *Fratres Eremitarum Sancti Augustini in hortis canamellorum conventum habent, et in ecclesia eorum ad latus sinistrum est solenne et deauratum sepulchrum, in quo corpus nobilis cujusdam Teutonici (l) requiescit, nomine Johannes de Montfort.*

² From the fact that the following inscription has been found in the Emerghi mosque De Mas Latrie hazards the conjecture that it may have been originally a church belonging to the Augustinians:—

De Mas
Latrie, L'île
de Chypre, p.
377.

“Hic jacet religiosus frater Michael Monteguido, ordinis eremitarum Beati Augustini, qui obiit sub anno Domini M. ensis Julii. Amen.”

³ Ex parte venerabilis fratris nostri Nicosiensis archiepiscopi nobis exstitit intimatum quod olim, sub nomine tuo, fili abbas, nobis suggestum (fuit) quod monasterium ipsum quibusdam fratribus ibidem sub regula beati Augustini degentibus ab inculte recordationis rege Jerosolimyano pia fuerat liberalitate concessum; ac postmodum, fratres ejusdem loci, de assensu bone memorie T. archiepiscopi Nicosiensis, loci diocesani, Premonstracensem susceperant ordinem et actenus in omnibus observant, eo dumtaxat excepto quod nondum incorporati fuerant ordini memorato in visitationibus, correctionibus, et aliis que idem ordo tanquam caput membris suis impendere consuevit, etc.

Various writers have claimed Hugues III. as its founder, e.g.:—

Lusignan—“Fabricò l'Abbadia de gli Humiliati detta de Lapais et l'adornò de molti privilegi.”

Lusignan, p.
54 (b).

then Archbishop, Thierry, afterwards adopted the Premonstratensian instead. This establishment, whose magnificent ruins are among the finest specimens of Gothic architecture to be found in the Levant, was afterwards reconstructed by Hugues III. surnamed the Great (A.D. 1267-A.D. 1284). So great indeed was the regard in which he held it that on his death at Tyre his body was brought over to Cyprus and by the directions he had left in his will buried within the church.¹ This building which possesses a grand porch, a nave of three bays and circular columns, is pronounced by expert opinion to be an early specimen of Lusignan architecture and of undoubted French design. The rest of the monastery is declared to be of either fourteenth or fifteenth century work and probably by the same architect, who erected the western porch and towers of the Cathedral at Nikosia. The head of the community, like others of his rank in Cyprus, was a mitred abbot and when mounted possessed the privilege of carrying a gilded sword and spurs like the nobles and feudatories of the kingdom.² So great was the renown which the establishment acquired for the strictness of its rule and the sanctity of its members, that Hayton, Seigneur of Gorchigos, a cadet of the royal family of Armenia, is reported to have renounced the world and assumed there the habit of the Order in 1305.³

Lusignan, p. 54 (b).

Loredano, lib. III., p. 183.

Cf. Amadi, p. 216.

Lusignan, p. 54 (b).

Hist. de Chyp., lib. I., p. 544, n. 1.

Amadi, p. 254.

Hist. de Chyp., lib. I., p. 523.

Ibid., p. 544, n. 1.

Francesco Attar (Trattato di Cipro) "Questo Hugone fece edificare l'abbazia de' Bianchi," and

Père Hugo, in the *Sacri ordinis Præmonstrat. Annales*, tom. i., col. 650, "Præmonstratensium agmen ad insulam Cypri hac ætate trajecit (Hugo III.) et in civitate Cerhauniz erecto a se imposuit monasterio, quod Episcopiam nominavit, Beatæ Mariæ Virgini nuncupatam".

As Hugues III., however, did not come to the throne of Cyprus until 1267 and distinct mention is made of the monastery in a document of 1232, the above statements are from this circumstance shown to be erroneous.

¹ "Ugo mori havendo regnato anni 17—et fu sepolto nella predetta Abbazia de' Humiliati."

"Riposerò poi il cadavere nell' Abbazia de gli Humiliati, conforme l' ordine lasciato nel suo testamento."

Amadi reports on the other hand that his interment took place at the Cathedral of Sta. Sophia.

"Et fu sepulto re Hugo a Santa Sophia." Cf. *Le Templier de Tyr*: "et mis à la mere yglise, quy a nom Sainte Sofie".

² Et l'adornò (i.e., Ugo III.) de molti privilegii et in particolare che l'abbate secondo la usanza delli altri abbati, andasse mitriato, et che il predetto possa cavalcando portare la spada indorata et li sperone, come fanno gli altri Cavalieri et feudatarii.

³ Vigore disciplinæ et sanctitatis fama sic inclaruit cænobium, ut ad Armenos usque pervagaretur nominis celebritas. Hæito, regiæ Armenorum prosapiæ proles, et regum Cypriorum satus sanguine, ad relationem arduæ virtutis quam

Les Gestes des Chipriots, p. 217.

If the evidence of numerous documents still extant may be credited disputes between the island metropolitans and the brethren on the subject of jurisdiction were of frequent occurrence. So early even as 1232 Gregory IX. was obliged to sharply recall them to a sense of the duty which they owed the Archbishop of Nikosia as their ordinary,¹ while so late as 1510 this spirit of insubordination was still distinctly visible in their dealings with him.² The community in this latter year having refused obedience to the metropolitan, his representative appealed to the civil authorities to enforce it. These, after diligent examination of the evidence on both sides, pronounced the monks bound to recognise the Archbishop, or his delegate, as their immediate superior. But this decision was no more effective than former ones had been, for less than forty years later (1547) the question again comes before the same tribunal.³ The appeal seems now to have gone in favour of the brethren, as the authorities, doubtless weary of the incessant strife, declared themselves unable,

Cart. de S.
Sophie, No.
36 (H. de
Chyp., iii., p.
633).

Hist. de
Chyp., iii., p.
313.

Ibid., p. 337.

sectabantur Episcopiae canonici, exarsit in desideria profitendi eorum regulam et voto se obstrinxit (Sacri ordinis Præm. Annales, tom. i., col. 650).

El signor de Churico, chiamato baron Chayton—vene in Cipro—et si fece frate de la Piscopia.

¹ Universitati vestre per apostolica scripta mandamus quatinus eidem archiepiscopo debitam obedientiam et reverentiam exhibeatis, ac curetis integre de suis iuribus, ut tenemini, respondere; alioquin sententiam quam idem archiepiscopus in vos propter hoc rite duxerit promulgandam, ratam habelimus et faciemus, auctore Domino, usque ad satisfactionem condignam, appellatione remota, inviolabiliter observari.

² Magnifici et clarissimi, dominus Nicolaus Pisaurus, locumtenens, et consiliarii regni Cipri, auditis partibus in contradictorio et longa disputatione, videlicet domino Grado de Colinis, canonico, interveniente nomine reverendissimi archiepiscopi Leucosiæ, allegante contra dominum abbatem et fratres abbacie Blanche Cerinarum, sive dominum Baptistam Gazonum, doctorem, pro ipsis intervenientem, super recusatione obedientiæ prestandæ per predictos dominum abbatem et monachos sive fratres predictæ abbatiæ, visis et intellectis omnibus, et precipue breve apostolico et iuribus dicti archiepiscopatus, necnon et iuribus et privilegiis predicti monasterii et abbatiæ, sententiando terminaverunt quod ipsa abbacia et fratres subjaceant obedientiæ reverendissimi domini archiepiscopi et ejus suffraganeo seu vicario, uti superiori suo ordinario, juxta mandata summi pontificis.

³ Clarissimi domini vicelocumtenens et consiliarius Bembus, sedentes pro tribunale, absente viceconsiliario de Garzonibus, juxta instantiam domini Ambrosii Podochatari, commissi reverendi vicarii reverendissimi archiepiscopi Nicosiensi, presente ibidem ipso reverendo vicario frate domino Laurentio Bergomensi, et in contumacia reverendi abbatis abbacie Albe Premonstratensis, licet citati, et in termino extantis stridati et minime comparentis, declararunt, attentis in processu deductis, se nolle nec posse ingerere in controversia vertente inter reverendum dominum vicarium predictum et abbatem dicti monasterii vel abbacie, occasione subjectionis ejusdem abbatiæ, amplius non impediendo judicium inceptum coram reverendo domino vicario episcopi Famagostani latini, iudice apostolico delegato, partes ipsas licentiando ab officio suarum magnificenciarum.

as well as reluctant, to intervene in the dispute. On this occasion a suit was at the same time brought in an ecclesiastical court presided over by the representative of the Bishop of Famagusta, but with what result is not known.

Hist de
Chyp., iii., p.
543.

A sad picture of the decline of this once celebrated foundation is to be found in the report on the island presented to the Senate by Bernardo Sagredo in 1562.¹ He describes it as falling into ruin, while no religious services were ever held there. The monks, moreover, had so far forgotten their vows as to possess wives! Some, so he declares he had been informed, did not even restrict themselves to one! They were in a state of the greatest poverty and destitution through having assigned the revenues of the abbey for the support of their families. Sagredo begs the Senate, in whose patronage it lay, to put a stop to this state of things, so as to prevent the total destruction of the place and to remove the grave scandal caused to religion by the misconduct of the inmates. The truth of these charges is evident from the fact that the Order itself in 1570 begged the Senate to institute the necessary reforms.² But the capture of the island by the Turks the same year prevented this salutary work from being carried out.

Ibid., p. 545, n.

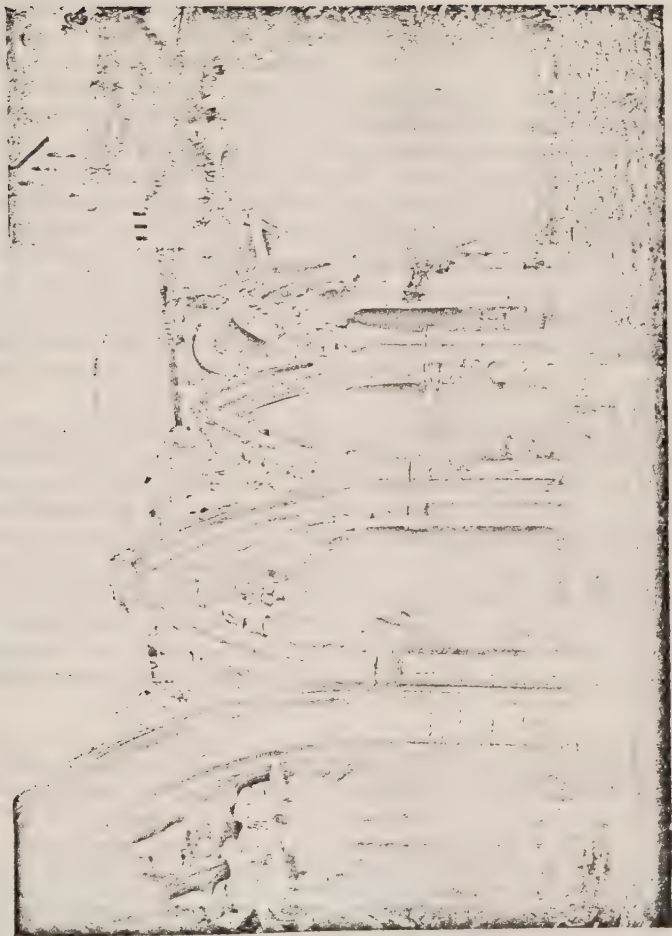
Ibid., p. 543.

That this condition of affairs was exceptional may be inferred from the commendations which the same writer bestows upon some of the other monasteries for the care the inmates took of their churches.³ He especially praises some of the houses for

¹ L'abbazia Bianca, di religion francese, tutta rovinata, non è officiata; ma tutti li frati hanno moglie, et alli figli hanno limitate l'entrate, di modo che con stento vivono li frati di quella abbazia. Per il che, se la serenità vostra non provide di far tagliar detta limitatione, fatta senza l'autorità sua et del pontefice, anderà del tutto in rovina. Et è un gran peccato a vedere sì grande abbazia, di tanto mirabile artificio costrutta, rovinare: et il jus dell'abbazia non si può da nessuno impedire, essendo juspatronato della serenità vostra. Et saria opera pia et grata alla maestà di Dio che la facesse offitiare da religiosi di buona vita, et non lassarla, con tanto vituperio et cativo essemplio et scandalo, nelle mani di persone che non offitiano nè alla Greca, nè alla Latina, ma si può dire alla Ariana, overo alla Turchesca, havendomi un di loro affermato che vi sono di quelli che hanno tre moglie, per il che mi è parso rappresentare ad honor della maestà di Dio et della serenità vostra quel che mi è stato detto et ho veduto.

² "Ad sera non modo regnantis Pictavensis et Lizignanie familiæ in Cypro, sed ad ulteriora dominantis ibidem reipublicæ Venetæ tempora, substitit monasterium, siquidem in generali capitulo, quod Præmonstratensi coit, ipso expugnationis Cypri anno, patres decreverunt faciendam esse missivam senatui Venetorum, ad ei commendandam regularem reformationem monasterii S. Mariæ Episcopie in regno Cypri. Sed inutilem effecit patrum providentiam Selim II. (Sacri ordinis Præm. Annales, tom. i., col. 650).

³ Vi sono anche alcuni monasterii da frati che tengono ben le loro chiese. Et vi sono monasterii da donne, come santa Maria delle suori, quali sono da



RUINS OF BELLA PAESE ABBEY

women for the exemplary conduct of the members and the frequent services held in their places of worship. Unlike his predecessor, the Dominican Faber, he does not seek to lay the blame for what was amiss upon the shoulders of the Greeks, but bears ungrudging testimony to the respect which the Orthodox monks paid to their churches and to the devout manner in which they conducted service.

In 1246 a very precious relic, consisting of a cross made from a fragment of the Saviour's and encased in gold, came into possession of this establishment.¹ This, together with a sum of 600 besants, had been bequeathed by a knight, named Roger the Norman, on condition that the community maintained in its house at Paphos, or wherever else the Archbishop might appoint, one of the brethren or some secular priest to say masses for the souls of the testator and his wife, Alix. In the document acknowledging the receipt of the legacy from the then Archbishop, Eustorge d'Auvergne, the abbot and his companions recognise him as their diocesan and ordinary (*diocesanus et ordinarius noster*).

Cart. de S.
Sophie, No. 37
(Hist. de
Chyp., III., p.
516).

Among those which Lusignan has failed to mention may be included the monastery of the Thorns (*delle Spine*), situated in the vicinity of Nikosia. That it was, though small, an ancient foundation is evident from the fact that it figures in an event which occurred in 1229. During the battle fought before the town that year (23rd June) between the Imperialists and the Cypriots under Jean d' Ibelin, Sire de Beyrouth, the latter being attacked by superior numbers defended himself within the building until rescued by his own adherents. But to what Order the establishment belonged we have no means of knowing.

Amadi, p. 142.
Fl. Bonstron,
p. 78.
Loredano, lib.
II., p. 75.

bene, ma povere, et officia molto ben la sua chiesa. Vi sono anco 52 abbatie di monaci greci, in diversi luoghi dell' isola, delli quali la maggior parte sono ricche: tengono ben le sue chiese et frequentano a dir li suoi officii devotamente, etc.

¹ Nos frater Georgius, abbas, et conventus Episcopie, Nicosiensis diocesis, notum facimus omnibus presens instrumentum inspecturis quod cum Rogerius Normandus, miles, inter alia legata et fideicommissa que in suo eulogio reliquit, reliquerit etiam prefacte domui nostre Episcopie sexcentos bisancios saracenatos justis ponderis et unam crucem de ligno Dominico, insertam auro, hac conditione adjecta legato, ut nos et domus nostra debeamus perpetuo ordinare et constituere quendam sacerdotem de nostris fratribus vel de aliis secularibus in domo nostra quam habemus in civitate Paphensi, vel alibi, secundum ordinationem et arbitrium venerabilis patris nostri Nicosiensis archiepiscopi, diocesani et ordinarii nostri, qui ibidem perpetuo celebret missam de defunctis pro anima ipsius testatoris et domine Haelis, quondam uxoris sue, excepto alio sacerdote pro causa alia ibidem instituto, etc.

In addition to the monasteries and abbeys already enumerated the Latin Church possessed various priories also throughout the island.¹ The estates and tithes, with which they had once been so liberally endowed, were gradually lost, as Lusignan reports, through neglect and indifference. Among the places where such establishments were to be found he mentions in his *Chorographia* the following six, without, however, stating to what Order they respectively belonged:—

1. San Michel, called by Kyprianos the Archangel Michael. This would appear to be the name of the priory itself, and as it is one of frequent occurrence the site in consequence cannot be readily identified.

2. Silicu (Silichou), in the Nahieh of Kilani, known in mediæval times as Le Silicque.

3. Alamino, a village in the Larnaka district, owned in 1307 by Philippe d' Ibelin, Seneschal of Cyprus.

4. Synta (Sinta), situated in the Nahieh of the Mesaoria between Famagusta and Nikosia and formerly known as Sindes, was owned in the fourteenth century by Gautier le Moine. It was not far from the village of Sigouri, where Jacques I. erected a castle, the Château Franc, to check the incursions of the Genoese when in occupation of Famagusta.

5. Skylloura (Skilloura), in the Nahieh of Morphou. The present church there, which contains one of the seventy portraits of the Virgin said to be from the prolific brush of the Evangelist Luke, may possibly be identical with the ancient priory.

6. Santo Eles, called by Kyprianos Hagia Helene, is more probably Santo Elia, a fief mentioned as given by Jacques II. to Pierre Boustron.

The Priory of the Holy Sepulchre at Jerusalem appears to have possessed the village of Lacidon in the district of Paphos, the gift of Hugues I.² while the abbey of St. Theodosius in the same town held the village of Acra in Cyprus, with a monastery there bearing the same name, and certain property called

¹ Poi sono alcuni Priorati latini, quali hanno terreni et decime nelli casali, over regaglie, quali lasciorno per pigritia, et sono questi, San Michel, Silicu, Alamino, Sinda, Sgillura, Santo Eles, et altri.

Je laisse à raconter les revenuz des Priorez, comme Sainct Michel, Silicq, Alamine, Sinde, Squilur, Sainct Elez, Cantare, Sainct Hilarion, et autres.

² No. 846—1210, Nov. Hugo I., rex Cypri, ecclesie sancti Sepulchri prastiam, que dicitur Lacidon, et in territorio Paphi sita est, necnon V. villanos—donat et sigillo confirmat.

Lusignan, p. 19 (a).

Kyprianos, p. 52.

Amadi, p. 263.

L'Île de Chypre, p. 415.

Hist. de Chyp., II., p. 532, n. II.

Fl. Boustron, p. 419.

Lusignan, Description, etc., p. 37 (a).

Bohricht, Regest. Regn. Hierosol., p. 226.

Tromachii, with mills and vineyards.¹ The Abbey of St. Mary and All Saints at Acre owned a church, dedicated to their patron, at Paphos, together with an establishment at Nikosia and certain endowments in money and kind in the district of Paphos.²

THE MILITARY ORDERS.

The Templars.

To the Templars belongs, as we have already seen, the distinction of having first introduced Western rule into Cyprus. Even after they had resigned their sovereignty they still retained some of their former possessions in the island. But it is not until the reign of Hugues the Great (III.) that they again come prominently into notice. That monarch, who had succeeded to the throne of Cyprus in 1267, was the following year proclaimed King of Jerusalem also. Instigated by the Templars, who were from the first bitterly opposed to Hugues' rule, another candidate for the latter crown appeared in the person of his aunt, Marie, daughter of Boémond IV. Prince of Antioch.³

Le Templier.
de Tyr. Les
Gestes des
Chiprois. No.
375. pp. 188-91.
Contm. G. de
Tyr. book
xxxiv., c. 29.

¹ No. 909—1218, Jan. 29. . Honorius III., abbati monasterii Sancti Theodosii Hierosolymitani, cœnobiarchæ de Laberria, scribit, se dictæ ecclesiæ bona in protectionem Sedis Apostolicæ suscepisse eorumque in numero vocat—ecclesiam SS. Petri et Pauli et forum totum cum apothecis et hospitali cum casali in insula Cypri, quod dicitur de Acra, et monasterium Sancti Theodosii, tenementa quæ dicuntur Tromachii, cum molendino et vineis apud prædictam terram.

Rohricht.
Regest. Regn.
Hierosol., p.
243.

² No. 1085 (1238). Gregorius IX. M. priorissæ Sanctæ Mariæ et Omnium Sanctorum Acconensi, locum confirmat in quo præfata ecclesia ab A(alice), reginâ Cypri, collata ad honorem Sanctæ Mariæ Ægyptiacæ consensu Episcopi Paphensis bonæ memoriæ ædificari incepta fuit—domum Nicosiæ, ex dono Baliani, domini Sidoniensis—tum xlii. modios frumenti, cclxvi. metretas vini, totidem rotas casei, lxxvi. leguminum modios, xix. risi modios, xcv. olei rotas, xxxviii. rotas zuccari, xii. rotas candelarum, lii. rotas saponis, mxcii. bisantios albos in redditibus civitatis et territorii Paphensis percipienda confirmat, prout in ipsius regis charta plenius continetur.

Ibid., p. 356.

³ 375. Et en sestu meymes an, damoisele Marie, ante dou roy Hugue de Lezigniau, quant elle vit que son nevou le roy Hugue ce fu fait roy et encourouné dou royaume de Jerusalem, et qu'ele fist metre debat par clerc et j. notaire, elle se partit d'Acre, et ala à la court de Rome, et se plainst au pape dou dit roy Hugue. Et fu pape Gregoire, dont le pape et sa court entendyrent sa raizon, mais en ce mileuc que sa requeste duroit, la dite damoisele Marie s'acosta au roy Charle et trayta et pourchassa o luy que elle ly fist don de son droit et de sa raizon, et le roy Charle adons ly fu en aye, quant que il post, et quant la question fu condute à se qu'ele dut, et que sentence se dut doner, elle se donna par le pape et par sa court coment la dite damoysselle Marie estoit plus droit heir dou royaume de Jerusalem et que le roy Hugue n'estoit, et fu confirmé par le pape et par sa court le don que la dite damoisele Marie avoit fait au roy Charle de son droit, que le requeroit dou royaume de Jerusalem, et le roy Charle donna à la dite damoisele une cantité de monoie chacun an à sence sur sa terre en Franse, mais après j. tens il asena en sa terre en Poile.

Iperius, para.
ii. (Martene,
tom. iii., col.
754).

Sanuto, lib.
iii., para. 12.
15 (Bongars,
tom. ii., p.
227).

Amadi, p. 211.
Fl. Boustron,
p. 114.

Sanuto, lib.
iii., para. 12.

Recueil des
historiens des
Croisades,
tom. ii., c. 28,
p. 474.

Les Gestes
des Chiprois,
Nos. 398, 401.
Pp. 206-7.

Amadi, p. 214.
Fl. Boustron,
p. 115.

Contin. G. de
Tyr., lib.
xxxiv., c. 33,
p. 478 (Recueil
des Hist. des
Croisades,
tom. ii., p.
478).

Sanuto, lib.
iii., para. 12
(Secreta
Fidel. Crucis).

Recueil des
Historiens des
Croisades
(Historiens
occidentaux),
tom. ii., c. 28,
p. 474.

Le Templier
de Tyr (Les
Gestes des
Chiprois, pp.
206-7).

On her claims being disallowed by the estates of that realm she resolved to petition the Court of Rome, and accordingly proceeded to Europe for that purpose in 1272. But failing in her appeal the princess eventually disposed of her shadowy pretensions to Charles of Anjou, King of Naples, in 1277 for an annual pension of 4000 besants. Meanwhile in 1276 the Order gave another proof of the contempt it felt for Hugues' authority by secretly purchasing from one of his vassals a fief belonging to the crown of Jerusalem.¹ The King, indignant at this further act of disrespect, retired from Acre to Cyprus, whence he refused to return, despite the repeated entreaties of the inhabitants. Charles, regarding the absence of Hugues as a favourable opportunity for advancing his own claims, despatched Roger de San Severin, Count de Marsico, in 1277 with a body of troops to Acre. Through the action of Guillaume de Beaujeu, Grand Master of the Temple, the Sicilian commander was admitted into the citadel, when he immediately proclaimed his master King of Jerusalem. On news of this intrusion reaching him Hugues proceeded to Tyre with the intention of wresting Acre from Charles' partisans, but being opposed in his attempt by the Grand Master returned to Cyprus.² There he wreaked

¹ Templarii, inconsulto rege, casale de Fauconeria adquisierant a quodam milite, qui illud sub homagio a rege tenebat.

Au mois de huitovre (1276) syre Ugue de Lesignan, qui s'apelloit roy de Jerusalem et de Chypre, se parti d'Acre et s'en ala à Sur et laissa la vile d'Acre qu'il tenoit pour soue estrace, qu'il n'i laissa bail, ne bailli, ne visconte, ne nul qui raison y tenist, pour un contens qu'il ot au Temple; pour le casal de La Fauconerie, que li maistres dou Temple avoit achetté sanz seu et sanz congïé dou roi d'un chevalier d'Acre, qui avoit nom Thomas de San Bertin, qui tenoit le dit casal de borjoysie, dont il ne devoit homage ne servise.

² 398. En ce dit an (M.CC.LXXVIII.), au mois de setembre, vint à Acre le conte de Saint Sevre, conte de Marseille, de par le roy Charle en vj. guallees, et porta letres dou pape et dou roy Charle et damoisele Marie, coment damoisele Marie avoit gaigné le royaume de Jerusalem par la sentence de la cour de Rome et avoit doné son droit au roy Charle, et que l'on l'eüst pour roy de Jerusalem et seignor; il furent leuies les letres, oyant tout le peupie, et se party dou chastiau Balian de Yblin, seignor d'Arsur, et guerpy le baillage, et le conte Rogier s'asist o chastiau, et se herberga dedens.

401. En cel an (M.CC.LXXIX.) vint à Sur le roy Hugue de Jerusalem et de Chypre, et amena o luy grant gent à cheval et à pié, cuydant recovrer Acre, mais ne post riens faire pour ce que le maistre dou Temple li fu contraire, et s'en tourna en Chypre et fist abatre la mayson dou Temple à Limeson, et aresta tous lor biens en Chypre.

Venne a Sur re Hugo de Hierusalem et de Cypro, et menò seco gran quantità de gente a piedi et a cavallo, credando recuperar Acre, ma non potè, perchè el Maestro del Tempio li era contra, et ritornò in Cypro: et fece ruinar le case di Templieri a Limisso et a Bapho, et etiam el suo castello che era a Guastria, come fortezza; et fece ritenir tutti li suoi beni in Cypro, fino al 1282.

his vengeance on the Order by destroying their fortified establishments at Gastria, Limassol and Paphos, besides confiscating their property throughout the island, which he retained till 1282. The death of Charles, however, in 1285 paved the way for a complete reconciliation, which was brought about by the new sovereign of Cyprus, Henri II., in 1286. Fl. Bonstron, p. 116.
Amadi, p. 217.

When the fall of Acre in 1291 put an end to the Latin Kingdom of Palestine the surviving members of the fraternity, with the permission of Henri, settled at Limassol. Although the King had granted them an asylum in his dominions his attitude plainly showed that he somewhat mistrusted his new guests. And subsequent events certainly fully justified the suspicions which he had formed. These haughty warriors of the Cross, never very amenable to authority, whether spiritual or temporal, had not been long settled in their new home when a violent quarrel ensued between them and their royal host. To prevent the Knights from becoming too powerful and independent the King expressly forbade their acquiring any landed property in the island, without the previous sanction of himself and the Holy See. Yet, notwithstanding this prohibition, the Order was found at the time of its dissolution to possess in Cyprus numerous villages and various other kinds of landed property. Though established for so short a time in the island it soon displayed much of its ancient wealth and magnificence, rivalling in its state the pomp and splendour of the local sovereigns. Raynaldi, ad ann., 1299, No. 38.
Amadi, p. 290. But this restriction was not the sole ground of resentment which the Templars had against Henri. To provide for the better defence of the kingdom, which was now seriously threatened by the victorious Sultan of Egypt, he had imposed upon all persons alike resident within his dominions an annual poll-tax of two besants. The Templars, who had always been exempt from such charges, regarded this as an infringement of their rights and appealed to Rome. Boniface VIII. seems at first to have contented himself with a mere letter of remonstrance, in which after recounting all the Knights had lately suffered in the cause of religion, he requested the King to treat them with consideration, reminding him that their presence was an additional security to himself and his subjects. But perceiving that his remonstrances were ineffective, the haughty Pontiff had recourse to more peremptory measures. In a Bull Raynaldi, ad ann., 1298, No. 21.
Ibid., 1299, No. 37.

¹ In quel tempo apena havevano tanti guarnimenti i re, quanti havevano questi Templieri.

published at Anagni in 1299 he ordered that the objectionable tax should at once cease and not again be imposed, without the express permission of the Holy See. The better to ensure the observance of this decree he entrusted the execution of it to the superiors of the Franciscan, Dominican and Augustinian communities in Nikosia, directing them to enforce submission, if necessary. The King, naturally resenting this outrageous invasion of his sovereign rights, rejoined by declaring that he would not tolerate in his dominions persons so entirely dependent upon the Pope as to deny the claims of their lawful suzerain. To prove how little he regarded the decree he compelled both clergy and Knights to pay the obnoxious impost. This act produced another papal brief, in which the King in less dictatorial language was exhorted to defer to the wishes of Rome. How the dispute would eventually have ended it is impossible to say. Fortunately for Cyprus and the independence of its sovereign the contest, into which he had entered with Philippe-le-Bel, compelled the arrogant Pontiff to turn his attention to another quarter.

Raynaldi, ad
ann., 1299.

This disregard for their privileges served only to increase the long-standing hostility of the Templars towards the reigning dynasty. Henri II. presented in every respect the greatest possible contrast to his warlike sire, Hugues III. A victim all his life to a disease which impaired his faculties, he was unequal to sustained and resolute action.¹ Unfortunately for him the times required the presence of an energetic and capable man at the head of affairs. The very existence of Cyprus as a Christian state was threatened by the victorious Mohammedans of Egypt, while the Genoese corsairs were at the same time allowed to ravage its coasts with impunity. Taking advantage of the general dissatisfaction caused by the King's inactivity his brother Amaury, Prince of Tyre and Constable of Jerusalem, a bold and ambitious man, determined to grasp the reins of power for himself. His chief instigators in the treason, which he contemplated, were Pierre d'Erlant, Bishop of Limasol, and Jacques de Molay, Grand Master of the Templars.²

Amadi, p. 248.
Fl. Bonstron,
p. 137.

Machara, p.
77.
Amadi, p. 248.

¹ El signor de Sur ritornò al consiglio et sepe tanto dire, come il re non poteva governar, havendo questa malatia del mal caduco.

² Ἀκομὶ ὁ μάστρος τοῦ Σπιταλίου φέρε τζάκε Τεμιλᾶ ἦτον ἔξω, καὶ τὸ νῆρτη ἐμνήσεν του καὶ πῆγεν, καὶ ἐσμίκτην μετὰ τοὺς· ὁ ποῖος ἐδάγεισεν τοῦ κυροῦ τοὺς Τύρου μ' χιλιάδες ἀσπρα τῆς Κύπρου.

In questo consiglio si trovò fra Jacobo de Molei, maestro del Tempio, il

The latter, who is said to have lent the prince the sum of 40,000 aspers, favoured the design, as it promised the only way of recovering the loan. But his support is thought to have been also prompted by yet darker and more sinister motives. Since the capture of Acre the Order had been obliged to depend upon the generosity of the King of Cyprus for a home. De Molay is credited with the intention of promoting the dissensions between the royal brothers that he might eventually seize the island for his community and restore to it the sovereignty, which it had once enjoyed there.¹ The ambitious schemes of the Prince of Tyre were at length crowned with complete success. Having captured the person of the King he forced Henri to sign a deed, appointing him Regent of the kingdom.² Among those present at the signing of this document (26th April 1306) was the Marshal of the Order.³ He is reported to have shown the ill-will he bore the King by exultingly exclaiming, as he left the royal chamber, in the hearing of the nobles and prelates there assembled: "What I have written, I have written".⁴ His triumph, however, was destined to be very short-lived. The extinction of this once powerful fraternity was now very close at hand. Its doom had been already decreed by secret enemies, whose cupidity had been excited by its vast wealth. But the alleged licentiousness and luxury of the brethren formed the ostensible pretext for the work of suppres-

Amadi, p. 261.
Fl. Boustron,
p. 149.

Ibid., p. 139.

quale in quelli giorni haveva imprestato al ditto signor de Sur cinquanta milia bisanti.

It will be noticed that Machæra in error calls Jacques de Molay Master of the Hospital (*ὁ μάστρος τοῦ Σπιταλίου*).

¹ In parole et in opere li Templieri hanno sempre dimostrato esser contenti et allegri della rissa del re et suo fratello, et desideravan la destrution del paese et de li baroni et cavaglieri.

Li Templieri erano di cattivo animo verso il re, et il re li ha conosciuti per avanti, et dalle parole e dalle operation loro, come godevano sempre da ogni atto, che il signor de Sur faceva contra il re suo fratello.

² The document is witnessed among others by "frater Jacobus de Mollayo, *magister sancte domus milicie Templi*". Amadi, p. 247, n.

³ The name of the Marshal is variously given as Hemo d'Usellet, Chemi d'Oseliers, Haume de Seliers, and Chemie Doselier.

⁴ Et da poi letti li patti, et loro partiti de la camera del re, el marescalco di Templieri non pote celar la malvagia et malignità che haveva verso el re, perchè disse in presentia di baroni, qui furono là al palazzo del re, et de alcuni prelati: Quod scripsi, scripsi: et mostron con atti et con parole che era molto alegro, et li piacevan li oltragii et honte che si faceva al re.

Partitissi dalla camera del re, el mariscalco di Templieri, a certo modo di abundantia di cuore, et fuor di proposito, disse: "Quod scripsi, scripsi," mostrandosi allegro del travaglio del re.

sion, in which the moving spirit was the French King, Philippe-le-Bel. He found a ready and subservient tool in a fellow-countryman, Clement V., whom his influence had raised from the See of Bordeaux to the Chair of Peter.

Machara, pp.
58-62.
Strambaldi,
pp. 4-7.

The evidence, upon which the Order was condemned, is said by the Cypriot chroniclers to have been procured in the following manner: Two youths, who were bound together by ties of the closest friendship, in the course of their travels came to Cyprus. One of them, observing the honour in which the Templars were held and the seeming sanctity of their lives, became desirous of entering their ranks. As he was rich no difficulty was placed in the way of the accomplishment of his wishes. The other, whose poverty disqualified him, curious to see the ceremony of initiation concealed himself in the place, where it was wont to be held, and witnessed the whole proceeding unobserved. On his arrival subsequently in Rome he sought an interview with the Pope, to whom he recounted all that he had seen, describing minutely the profane and obscene acts which accompanied the ceremony. Clement, desirous of testing the truth of his informant's story, sent for the Grand Master and desired him in his presence to initiate the youth that he might see how the ceremony was conducted. The refusal of De Molay, on the plea that the statutes of the Order required that it should be performed secretly and in a specially appointed place, confirmed in his mind the guilt of the brethren. He accordingly caused two letters to be written in his name to the sovereigns of all the countries in which the Knights were to be found. One, which was sent open, directed that the other, which was securely sealed, should be kept in a safe place until Whitsunday, when it was to be opened immediately after first mass and its instructions implicitly obeyed under threat of excommunication in case of non-compliance. This second letter contained an order to kill all the Templars on that day at a certain stated time and to bestow their property upon the Hospitallers. The fact that no such general massacre took place in Cyprus sufficiently refutes the story. The island chroniclers seem to have confused the Pope's action in the matter with that of the French King, who is reported to have given secret orders on the festival of the Exaltation of the Cross (14th September, 1307) for the simultaneous arrest of all the members of the Order in his dominions on the following 13th October. Historical research, moreover, has since cleared the memory of these much-maligned men and shown that most of

the odious charges brought against them were utterly without foundation.

Another and much more likely account represents the catastrophe as being due to the inconsiderate action of the Grand Master himself.¹ Having been summoned to France by Clément under the pretext of being consulted about a fresh crusade he, on arriving in Paris, desired the treasurer of the Order to give an account of the various sums entrusted to his care. Finding that this official had advanced the French monarch 400,000 gold florins without authority, he expelled him from the fraternity. The dismissed functionary immediately complained to Philippe of the harsh treatment which he had received. Distressed to think that the trouble had been caused through him

Gestes des Chiprois, pp. 32-30.

Amadi, pp. 230.

Fl. Bouastron, p. 263.

¹ 695. Cestu frere Jaque de Molay, maistre dou Temple, quant il fu outremer, se porta mout escharchement vers le pape et les cardenaus, car il s'estoit mout eschars hors de rayson, et toute fois le pape le resut à mout biau semblant, et en se'myleuc le maistre ala à Paris et en France, et requist dou trezorier dou Temple son aconté et trova que le trezorier avoit presté au roy de France une grant cantité d'avoir, que l'on dit iijem. flourins d'or, mais je ne say s'il furent mains. Et se couressa le maistre mout fort contre se trezorier, et ly leva l'abit et le chassa de la religion, dont il vint au roy de France, quy fu mout courousé de se que par s'achaizon ly fu levé l'abit, et manda j. haut home de France au maistre, priant luy pour amor de luy ly deüst rendre l'abit, et que ce que il devet à la mayson, il le rendra volentiers; dont le dit maistre ne vost riens faire et respondy autrement que il ne deüst à la priere de tel home come est le roy de France. Et quant le roy vy que il ne vost riens faire pour sa priere, si manda, priant au pape que il mandast de par luy au maistre dou Temple de rendre le mantiau de l'abit dou Temple au trezorier, et le dit trezorier en persone porta la dite letre dou pape au maistre dou Temple, quy ne fist riens pour le pape, ains dient que le maistre jeta la dite letre au feuc, quy alumoyt en une cheminée.

Le Templier de Tyr (Les Gestes des Chiprois), pp. 32-30.

696. Le roy de France l'eüt mout à grief, et quant vint dedens aucuns jours après, le pape requist le maistre, et vint de Paris o luy, dont le pape ly requist que il ly donast la regle de sa religion dou Temple par escrit, et le maistre la ly donna et la lut. Et depuis a esté parlé entre la gent de tantes manieres de la religion dou Temple que je ne say quy verité je puisse escire, fors tant que les choses quy sont avenues publiquement puis je bien escire, que après que l'on dit que il fu examiné par sages et par les religions l'escrit de lor regle, furent desposés et desfait lor religion, et xxxvij. furent ars à Paris, et dient siaus quy les virent ardre, que tant com il ardoient, crient à haute voys que le cors d'yaus estoit dou roy de France et l'arme estoit de Dieu.

The Templier de Tyr speaks as follows in defence of his associates:—"Et ensy seaus le (*i.e.* le grant maistre) pryrent et le mirent au feuc, et fu ars, et le Dieu tout puissant quy seit et conut les choses sacrées, sil seit que il fust innocent de sel feit que l'on lor mist sus luy, et les autres quy furent ars, sont martirs devant Dieu; et se il sont tés quy l'ayent deservy, il ont esté punis, mais je puis bien dire, tant que à l'aparat, je les ay coneus pour bons crestiens et devos en lor messes et en lor vie, et especiaument le cors de mon seignor le maistre, quy fu frere Guillaume de Biaujeu, en mout d'amohnes grans et larges que il faizeit à pluzours bounes gens privéement et a l'aparat, come chascun le seit, quy l'ont veü".

Et Ibid., p. 331.

the latter sent one of his chamberlains, a nobleman of high rank, to De Molay, requesting him to pardon the offender and at the same time promising to repay the loan. This request was refused in a way which showed but scant respect for so exalted a personage as the King of France, who appealed to the Pope for redress. But Clement's intervention on behalf of the offender met with no better success, for when De Molay received the papal letter he is said to have contemptuously tossed it into the fire which was burning in his room. Such open defiance of both Pope and King was not likely to remain long unpunished. The offending Grand Master was seized at Paris on 13th October, 1307, where, after languishing for several years in captivity, he was eventually burnt in company with the Master of Normandy on the 11th March, 1314.¹

⁴
Amadi, p. 283.
Fl. Boustron,
p. 164.

The story of the downfall of the Order, so far as Cyprus is concerned, is told as follows by two of the local chroniclers: The first intimation of the impending catastrophe was the receipt in 1308 of a letter from the Pope directing the Regent Amaury to arrest the members of the Order within his dominions and to take an inventory of their property. The prince, who was anxious to obtain the sanction of the Holy See to his own usurpation, hastened to comply with the order. Accordingly on the 12th May in that year he despatched Balian d' Ibelin, Prince of Galilee, to the head-quarters of the fraternity at Limassol with instructions to seize all the Templars there. D' Ibelin on arrival summoned the Knights to surrender their arms and horses and to proceed to Nikosia, where it was proposed to place them for safe custody in the palace of the Archbishop, threatening to employ force in case of refusal. He at the same time expressed the Regent's regrets at having to adopt such hard measures against his former allies. Amaury, he declared, had protected them while he could, but that in the face of the Pope's orders he had no longer any choice in the matter. Hemo d' Usellet, the Marshal of the Order, and his companions requested an opportunity for discussion before

¹ Both the Templier de Tyr, Amadi, and Boustron mention the Commander of Gascony as being De Molay's fellow-sufferer on the occasion:—

Les Gestes, p.
351.

Amadi, p. 282.

"Et adons le dit maistre et le coumondour de Gascoigne furent mis en une barque et pasés en l'ihle, quy est de dens le flum, et là fu le feuc alumé," etc.
"Et poi el ditto maestro et il commandador de Guascogna furon posti in una barcha et passati in l'isola ch'è infra el fiume; et là era el foco alluminato," etc.

The execution is said to have taken place immediately in front of Notre Dame on the site now occupied by the equestrian statue of Henri IV.

giving their decision. As the result of the conference they flatly refused to deliver up their arms and horses. The Regent had, however, full permission from them to hold their estates and revenues at the disposal of the Pope, and they also agreed that he should affix his seal with theirs to the treasury of the Order, but they declined to allow it out of their keeping. With regard to themselves they were ready to reside in any of their villages he might appoint, under the surveillance of his knights. There they promised to await the good pleasure of the Pope and to accept without murmuring the same fate as might befall their brethren beyond the seas. Until then they prayed him as their liege lord and by the memory of their past services to him not to push them to extremes, as they were resolved to die rather than make any further concessions. If the Regent, they asserted in conclusion, would only condescend to inquire into their conduct and mode of life he would find that they were true followers of the Catholic faith and as good Christians as could be met with anywhere in the world. The Prince of Galilee, seeing that he could gain nothing by further parleying, returned to Nikosia, where he reported to the Prince of Tyre the fruitless result of his mission. Amaury, indignant at their refusal, issued on 19th May a proclamation, in which he forbade any one to take service with the Templars, or to raise troops on their behalf, under forfeiture of life and property. The same night he despatched a second emissary in the person of one Baudouin, a canon of Sta. Sophia, urging the Knights yet more strongly to obey the orders of the head of their Church, and threatening extermination in case of continued resistance. In reply to this second summons the Knights sent back word that they would present themselves before the Regent at the end of the following September. They suggested that ambassadors should be sent in the interval on his behalf and theirs to ascertain the commands of the Sovereign Pontiff, which they undertook to obey without further demur. The prince, still dissatisfied with their reply, sent yet a third messenger, a canon of the Cathedral of St. Nicolas at Famagusta. Meanwhile a conference had taken place at Nisou near Nikosia between the Marshal and Commander of the Turcopoliers and the Constable of Cyprus, the Prince of Galilee and others, representing the Regent, at which the Templars agreed on promise of a safe conduct to send some of their number to confer with Amaury. On 27th May the deputation entered Nikosia and on the following day were admitted to the presence

of the Regent. After a long discussion they proceeded to the royal palace, where they found all the dignitaries of the kingdom, lay and clerical, gathered to meet them. Their first act was to hand to a notary a document in Latin, containing all the articles of the Christian faith, with the request that it might be read aloud. Baudouin, who acted as their advocate on the occasion, afterwards translated it into French to the assembly, declaring on their behalf that they were good Christians and believed all that had been read, while they were ready to affirm that they had never professed any other religion. Thereupon the Marshal took an oath to that effect, being followed by the Commander of Cyprus, the Drapier, the Treasurer, a knight from every language and two servitors, both for themselves and the rest of the brethren who were then in the island.¹ While all this was going on at Nikosia the Regent gave secret orders to occupy Limassol with troops, which had been already prepared for the purpose. The evening of the same day (28th May) he also caused to be read before a meeting specially convened in his own house the papal letter empowering him to seize the persons and property of the Templars as convicted heretics and infidels.

The following day Jean de Bay (?), Vicomte of Nikosia, acting under instructions from the Regent, proceeded in company with some of the Knights, the Prior of the Hospitallers, and representatives of the Franciscan and Dominican Orders to take an inventory of the property possessed by the Templars at Nikosia. But despite a most thorough examination of their establishment, extending over three days, very little was found, as everything of value had been already removed to Limassol. The scrutiny of these inquisitors extended even to the chapel belonging to the Order, where they made a careful note of the vestments and service books, sealing up the doors and removing the bell ropes so as to prevent the celebration of Mass and the ringing of the bells. But the building was soon afterwards reopened by order of the King, who directed that divine worship should be carried on as usual. An equally careful investigation was made of the other houses belonging to the Order in Paphos and Famagusta, as well as of the villages owned by it

¹ Both Amadi and Boustron give the same estimate of the number of the brethren then in the island. The former says: "Tutti li altri frati che erano al reame de Cypro, quali erano fra cavaglieri numero lxxxiii. fra sergenti numero xxxv.," the latter gives the total only: "Quali cavalieri tutti erano al numero de 118".

Amadi, p. 236.

Fl. Boustron,
p. 167.

in various parts of the island, over the revenues of which receivers were appointed by the Regent.

When the Templars who were in Nikosia saw the search party approaching they immediately left the capital and re-joined the main body at Limassol, leaving the Commander of Cyprus with four others to watch the proceedings. These also followed their comrades to Limassol when the investigation was concluded. But the toils were now fast closing round them. The troops previously despatched by the Regent had at last blocked all the means of egress from the town. The Knights perceiving that their position had become desperate resolved to sell their lives dearly. For this purpose they endeavoured to bring on a conflict with the forces of the government. But as these by order of their leaders carefully avoided an encounter they were obliged to retire within their fortress without accomplishing their object. That night, however, the soldiers of the Prince of Tyre, suddenly surrounding their stronghold before they were aware of it, blockaded the doors. Recognising that resistance was now useless they resolved to surrender their arms and horses without any further delay. This they did on the 1st June, when the opposing forces entering their establishment took possession of everything there. The members of the Order were at once divided into two bands and, escorted by the troops of the Regent, were sent to two villages at some distance apart for safe custody, one with the Marshal going to Chierochitia, and the other with the Commander of Cyprus proceeding to Germasogeia. On news, however, subsequently reaching Amaury that the Marshal and Commander had remitted money to their partisans in Genoa for the equipment of galleys to rescue them by force, he caused these two officials with the Drapier, Turcopolier, Treasurer, and Commander of Apulia to be removed for better security to Levcara, that the brethren might find themselves without leaders in the event of any attempted disturbance on their part.¹ After remaining there some time they seem to have been transferred again to Chierochitia, as Ague de Bessan, acting in the interests of Henri II., then a prisoner in Armenia, removed them thence under a strong guard to their convent at Famagusta, lest the Constable of Cyprus, who on the murder of Amaury aimed at playing the same rôle, might attach them to his party. The Marshal becoming involved in a fresh conspiracy against the King on his return was imprisoned in an *oubliette*

Amadi, p. 291
Fl. Boustron,
p. 170.

Amadi, p. 350
Fl. Boustron,
p. 219.

Amadi, p. 352.
Amadi, p. 358.
Fl. Boustron,
p. 244.

¹ Dove stetenò da circa cinque anni.

at Kyrenia, where he died after a captivity of five years and was buried in the Church of San Antonio near that town.¹ Of the other members of the Order many shared the fate of the Marshal, while some in Cyprus as elsewhere entered the ranks of their more fortunate rivals, the Hospitallers.

Amadi, p. 289.
Fl. Boustron,
p. 169.

From an inventory of the property belonging to the Order, which was seized at Limassol in 1308, it would appear that in its treasury were found valuables to the amount of 120,000 besants, besides 1500 marks in coined silver. But the booty captured did not equal the general expectation, as the brethren on the first indications of the coming troubles had secretly conveyed large quantities away. In addition to large stores of provisions their magazines were well furnished with every requisite for the equipment of a very considerable force. Among the articles enumerated we find mention made of 930 cuirasses, 970 cross-bows, 640 iron helmets, and 20 barrels of horse-shoes and nails. The treasury of the Order together with the plate and other valuables Amaury had conveyed to his house at Nikosia on the plea that it would be better guarded there. The arms were forwarded to the royal arsenal at Famagusta, to which town the slaves also were sent for work on the fortifications. The horses and mules, with all the live stock in the villages, the stores of provisions, even to the bedding, clothes and table linen, belonging to the brethren at Nikosia, he caused to be sold.

Amadi, p. 395.
Fl. Boustron,
p. 246.

On 3rd April, 1312, the death knell of this famous Order was sounded at the Council of Vienne by the issue of a proclamation decreeing its dissolution and the confiscation of its property in favour of the rival society of St. John. This decision, however, was not promulgated in Cyprus until nearly two years after its publication. On 7th November, 1313, in the Cathedral at Nikosia the Papal Legate, Pierre de la Pleine Chassigne, Bishop of Rodez, caused Clement's letter to be read before an audience comprising the bishops, clergy and landed proprietors, directing that the Templars should be deprived of their mantle and their possessions handed over to the Hospi-

¹ Et dapoi morì in ditte grotte fra Haume de Seliers, mariscalco del Tempio, et fu sotterato a Santo Antonio, come li altri; et molti altri frati del Tempio moriteno similmente nelle grotte de Cerines.

El mariscalco fu posto in una grotta a Cerines dove stette cinque anni, e poi morto fu tratto, et per un prete et un zagho fu sepolto in la chiesa di Santo Antonio.

tallers.¹ By this act of spoliation the latter acquired in the island over fifty villages, bailiwicks and manors, which they continued in great part to enjoy until the final expulsion of the Latins.

The Hospitallers.

The Hospitallers appeared in Cyprus not long after the establishment of the Lusignan dynasty. Their first arrival is said to date from the reign of Amaury, the brother and successor of Guy (A.D. 1194-A.D. 1205). This monarch being chiefly engaged in the defence of Palestine against the Saracens had little time to bestow upon his island kingdom. Alexios III. regarded the opportunity as a favourable one for re-uniting the island to the Byzantine empire. He accordingly made preparations to wrest it by force, if necessary, from the Latins, while at the same time he secretly fomented the disaffection of the natives. Amaury on hearing of the design resolved to return and defend Cyprus from the intended attack. But Innocent III., fearing lest his absence from the Holy Land might cause its loss, persuaded him to remain by promising to provide for the safety of his threatened dominions. Among those whom the Pope solicited for help were the Count of Tripoli, the Prince of Antioch and the Masters of the Military Orders.² He represented to them that since Amaury had left Cyprus defenceless to go to the aid of the Holy Land it was only just that the neighbouring Christians should assist in preserving that kingdom for him. The appeal was so far successful that the Master of the Hospital, Geoffroy Lerat, was induced to despatch some of his knights with a picked body of troops to occupy the fortresses in the island and overawe the disaffected. These forces remained until the death of Amaury, when they were withdrawn to save the expense which their maintenance entailed upon the Order.

On the fall of Acre in 1291 the Hospitallers also found an asylum in Cyprus, being placed by Henri II. in joint occupation

Paoli, Cod.
Diplom., tom.
I., p. 270.

Raynaldi, ad
ann., 1198, No.
30.

Bosio, Parte
Prima, lib.
xiii., p. 471.

Loredano, lib.
iv., p. 208.

¹ A dì 7 novembrio, furon radunati a la madre chiesa de Nicosia, fra Piero, vescovo de Rhodi, legato della sede apostolica, che allora si trovava in Nicosia et in presentia di vescovi di Cypro et de tutte le religion et homini da bene, furono lette le lettere del papa Clemente quinto che li Templieri fusseno spogliati de li soi beni, et a loro fosse tolto el mantello; li qual bene fosseno dati al Hospital de San Joanne et così fu fatto.

² The Bull to the Hospitallers is dated "xii. Kalendas Decembris anno primo" (20th Nov., 1198).

with the Templars of the town of Limassol.¹ But their sojourn was not of very long duration. Having incurred the hostility of the usurper Amaury, by their opposition to his ambitious schemes, they resolved to form a new settlement where they could enjoy greater freedom.² The capture of Rhodes in 1310 provided the home for which they were seeking. The Master, Foulques de Villaret, is represented by Loredano as having sought to depose Henri, from the conviction that the Regent would then become a mere puppet in his hands.³ According to this writer it was only on perceiving he had been made a tool of by the crafty Amaury, who was inclined to flout him once his services were no longer required, that he determined to quit the island at the first favourable opportunity. The same historian would have his readers believe that both the King and his brother were equally relieved at the departure of the Knights, the former because he hated them for their ingratitude, and the latter since he suspected them of sympathy for Henri by joining the queen-mother in her attempted reconciliation between the royal kinsmen.⁴ But these statements, which another historian has in a great measure repeated, are not corroborated by the testimony of the chroniclers. Not only did the fraternity labour earnestly to promote a better understanding between the brothers, but they were mainly instrumental after the murder of Amaury in restoring Henri to his dominions. Indeed so great was the confidence which the exiled monarch placed in the fidelity of the Knights that he appointed this very Master as his vice-gerent until his return

*Amadi, p. 336.
Fl. Boustron,
p. 201.*

*Loredano, lib.
iv., p. 231.*

Ibid.

*Jauna,
Histoire, etc.,
liv. xv., c. 1,
p. 762.*

*Amadi, p. 368.
Fl. Boustron,
p. 225.*

¹ Assignò a Cavalieri Templari e Hospitalieri la città di Limissò, la quale fortificarono con quattro Balouardi Reali, cingendola tutta di fortificationi, e rendendola atta à sostenere ogni potentissimo assedio.

² Il Signor de Sur era irritato contra li Hospitaglieri perchè tenivano la parte del re.

Il Signor de Sur era sdegnato con li Hospitalieri, perchè tenivano la parte del re.

³ S' era in tanto persuaso F. Folco di Villaretto Maestro de gli Hospitalieri (essendo sempre maggiori le pretensioni de gli huomini di quello, che siano servigii) doppo la depositione del Rè di poter regolare a suo piacere il Prencipe. Ma avvedutosi, che gli succedeva il contrario, perche il Prencipe servitosi di lui nel tempo del bisogno, cominciava, questo cessato, non solo a mostrare diffidenze, ma anche a disprezzarlo, applicò l' animo a partirsi di Cipro ogni qual volta se gli fosse rappresentata occasione.

⁴ Si partì da Cipro con piacere del Rè, che odiava quella Religione, dopo isperimentatala ingrata dei benefici ricevuti, e con pari sodisfazione del Prencipe entrato di già in qualche sospetto, che quei Cavalieri non favorissero il Rè, dopo che con la Regina Madre s'interposero per il loro accommodamento.

from Armenia.¹ It was their cavalry, too, which escorted him when he re-entered his capital, as well as assisted to check the attempted insurrection of his surviving brother, the Constable of Cyprus.

Amadi, p. 383.
Fl. Boustron,
p. 237.

Even after the departure of the Order its influence continued to be strongly felt in Cypriot affairs. From its situation at Rhodes it remained for more than 200 years the nearest Christian state, to which the island sovereigns could look for succour in the dangers slowly but surely gathering around them.

Towards the middle of the reign of Hugues IV., (1340) the good understanding existing between the Kings of Cyprus and the Religion was for a while interrupted by the misconduct of Ligure Assanti, Seigneur of Nisyro, a vassal of the Order. This individual, whose father had been appointed chieftain of this islet, one of the outlying dependencies of Rhodes, on condition of furnishing a galley to the fleet, finding himself without occupation had recourse to piracy, preying upon Moslems and Christians alike. Among those who suffered from his depredations were some Cypriot merchants. On these complaining to their sovereign Hugues sent two galleys in quest of the marauder, who retreated to his fastness, where they were unable to follow him. Hugues accordingly applied to the suzerain power for redress, but the Order paid no attention to his repeated representations. The King, incensed at the slight and to indemnify his subjects for their losses, thereupon gave orders for a general seizure of the property belonging to the Knights in his dominions. This vigorous act had the desired effect, as the fraternity now hastened to make amends for its previous neglect. The offender was deprived of his principality and duly punished for his attacks upon the Christians.

Bosio, Parte
Seconda, lib.
ii., p. 39.
Jauna,
Histoire
Generale, liv.
xvi., c. 4, p.
816.

But the harmony thus rudely disturbed was soon restored, as in 1343 the Religion joined the league, which had been formed for the defence of Cyprus by Hugues IV. with Clement VI., the Republic of Venice and the Seigneur of Milo. By the terms of the agreement it was stipulated that a combined fleet of twenty galleys should assemble at Negroponte for operations

Hist. de
Chyp., ii., pp.
180, 181.
Raynaldi, ad.
ann., 1343,
1344.

¹ Noi, Henrico, per la Dio gratia re de Hierusalem et de Cypro, salute a tutti li nostri homini. Noi vi femo a saper che il maystro del Hospital, et si ha offerito lui et tutta la mason de esser al nostro commando, et adoperarsi et metter l'haver et le persone per recuperar la nostra signoria et reame de Cypro, et liberarni da le preson de Armenia. Però, commandemo et ordinemo in loco nostro el ditto maestro del Hospital, etc.

against the enemy. The result of this alliance was the capture of Smyrna from the Turks in the following year. In 1350 another confederacy for the same object was formed between the same King of Cyprus, the Republic and the Order, in which the allies bound themselves to maintain a fleet of eight ships for ten years on a war footing. This armament, which was to be under the command of the Papal Legate, or the captain general appointed by him, was also to meet at Negroponte. But the alliance came to an end the following year, though at the instance of the Holy See it was subsequently renewed in 1353, 1356 and 1357. In the last of these years it was stipulated that the fleet should consist of six ships only. But the allies were all through much hampered in their operations by the war between Genoa and Venice. In 1361 Livon (?), King of Armenia, being forced to abandon Gorigigos the inhabitants placed themselves under the protection of Pierre I. The Emir of Karamania, regarding the possession of this fortress by the Cypriot King as a menace to his own dominions, concluded an alliance with the neighbouring Mussulman chieftains of Candalore, Satalia, and Monagati against Cyprus. Pierre, however, anticipating the designs of the confederates captured Satalia on 24th August of the same year. The fleet assembled for the purpose consisted of 106 sail, to which the Knights contributed four galleys under the command of their admiral, Jean Forbin. In 1365 the forces of the Order were again united with the Cypriots, when Alexandria was captured on 10th October, while two years afterwards Tripoli in Syria also yielded to the prowess of the allies. In 1373 the then Grand Master, Raymond de Berenger, being charged by Gregory IX. to mediate between Pierre II. and the Genoese, sent the Marshal of the Order to Cyprus for that purpose, but the exorbitant demands of the Genoese rendered the attempt a failure. A second and equally unsuccessful endeavour was made in 1374 by the same head of the Religion in person.¹ During the course of the

Hist. de
Chyp., ii., p.
217.

Raynaldi, ad
ann., 1350, No.
33.

Raynaldi, ad
ann., 1351, No.
22; 1353, No.
19; 1356, No.
36.

Machera, p.
103.

Strambaldi,
p. 43.

Amadi, p. 410.
Fl. Boustron,
p. 259.

Machera, pp.
123, 141.

Strambaldi,
pp. 66, 76.

Amadi, p. 415.
Fl. Boustron,

pp. 262, 265.

Bosio, parte
II., lib. III.,

pp. 68, 70.

Machera, p.
238.

Strambaldi,
p. 119.

Amadi, p. 442.
Fl. Boustron,

p. 296.

Machera, p.
291.

Strambaldi,
p. 192.

Amadi, p. 459.
Fl. Boustron,

p. 317.

¹ Μέσα εἰς τοῦταις ταῖς παραχαῖς καὶ τὰ ἀργίσματα τοὺς Γενουβιστοὺς κατέλινε δὲν ἐστράφη νὰ πᾶ πρὸς τὴν Ρόδον· εἶχαν πέντε μῆνες, καὶ οἱ Ροδίταις ἐπεθυμοῦσαν νὰ μάθουν μαγνάτον· ἐθανάσστην δὲ μέγας μάστρος καὶ ἀρπάξασεν υἱὸν γαλιότταν καὶ ἐμπήκεν μέσα καὶ ἦλθεν εἰς τὴν Κύπρον. Τὸν γεννάρην αὐτοῦ Χριστοῦ ἦλθεν εἰς τὴν Ἀμμόχωστον, καὶ ἐγύρεψε νὰ μὴ μεσὸν τοὺς νὰ τοὺς σώσῃ. Θωπῶντα οἱ Γενουβίσοι διὰ ἐκατακουρσέψαν τὸ ρηγάτον, καὶ τίποτες δὲν εἶχαν οἱ λᾶς, καὶ ἦσαν ἐννοιασμένοι, καὶ ὁ μέγας μάστρος ἐπλημμέλειαν πολλὰ καὶ τίποτες δὲν ἠμπόρῃσε νὰ ποίησιν, ἀπὲ τὴν πλῆξιν ἀστένησεν καὶ ἐπέθανεν τὸν φευρονάρην αὐτοῦ Χριστοῦ, καὶ ἐβάλεον τὸν εἰς τὸν ἄγιον Ἰωάννην εἰς τὸ Σπιτάλιον τῆς Λευκοσίας τῇ 15 φευροναρίου, καὶ ἐστράφην τὸ ἐλὼν εἰς τὴν Ρόδον.

Fra questi rumori et le opere delli Genovesi nissun non andò verso Rodi per

negotiations he died and was buried in the convent belonging to the Order at Nikosia. In 1403 during the reign of Janus, when hostilities had once more broken out between the same belligerents, peace was restored through the joint exertions of the Grand Master, Philibert de Naillac and L'Ermite de la Faye, Chamberlain of King Charles VI. of France. In 1426 the Grand Master, Antonio Fluvian, by the authority of the Order advanced the Republic of Venice the sum of 15,000 gold ducats towards payment of the ransom demanded by the Egyptians for the same Janus. One of the members of the fraternity, Angelo Mucetola, Bailiff of the Religion at Paphos, that very year rendered good service to the island authorities by helping to suppress the insurrection which had broken out

Hist. de
Chyp., II. p.
466.

Bosio, parte
II, lib. IV., p.
114.

Hist. de
Chyp., II., p.
528.

Jauna, Hist.
Generale, liv.
XIX., c. 5, p.
937.

Bosio, parte
II, lib. V., p.
146.

Machara, p.
706.

Strambaldi,
p. 255.

Amadi, p. 513.
Fl. Eoustron,
p. 369.

il spacio di 5 mesi; et li Rodioti desideravano aver nove, et l'haveva per maraviglia il gran maestro; et armò una galliota et intrò drento et vene in Cipro, il mese de zener 1373, in Famagosta, et cercò de interponersi fra essi per accordarli. Vedendo che li Genovesi havevano corseggiato l'isola et (il popolo) lo havevano fatto povero, et li huomini erano assai penserosi, et non ha potuto far cosa alcuna, et da dolor si amalò et morse il mese di febraro 1373 de Christo, et fu sepolto nel' hospitale, a di 16 febraro et il vassello tornò a Rodi.

Il ditto mese di zener, vene in Cipro una galia da Rhodi nella qual era il gran maestro, el quale vedando che l'armada di Genovesi era in Cipro cinque mesi, et non intese quel che occorre, pensò de mettersi tra ei re et li Genovesi, se li poteva accordar; et se travagliò molto, ma non ha possuto far niente, perchè li Genovesi havevano tolto ogni cosa, et le persone erano desertate et non havevano che dare. El ditto gran maestro si amalò et morì il mese di fever, a li 16, et fu sepolto a San Joan del Hospital.

El gran maestro de Rhodi, vedendo che l'armata de Genovesi era passata in Cipro cinque mese avanti, e più non intese d'essa che sia sequito, venne il mese di gennaro e s'intromesse per pacificar li Genovesi con il re, et acquietarli; per il che si travagliò molto, ma non era possibile, perchè li Genovesi havevano tolto ogni cosa, et poi domandavano da capo un million de ducati; et essendo il re esausto di denari, non si poteva concluder niente. El grande maestro s'amalò de fora et morì alli sedici, e fo sepolto a San Gioan del Hospital in Nicosia.

The local chroniclers it will be observed represent Berenger's death as having occurred at the beginning of 1373. That this date is wrong is evident from several considerations. The coronation of Pierre II. at Famagosta, which originated the war, did not take place till October 1372. The mission of pacification undertaken by the Marshal of the Order, which preceded the attempt of the Grand Master, is stated to have occurred in June 1373, while Berenger's arrival in the island is said to have been about five months after the appearance of the main Genoese fleet under Campo Fregoso (Oct. 1373). His death must therefore have taken place not in February 1373 (α. 707) but in 1374, when Robert de Juillac succeeded him as head of the Religion. The chroniclers again declare that it was caused by chagrin at the ill-success of his negotiations. Bosio, who also gives 1373 as the year of his decease, merely says that he died of extreme old age without mentioning the place (Essendo già il Gran Maestro Fra Raimondo Berengario molto vecchio). Others indeed assert that he returned to Rhodes on the failure of his mission.

Loredano, lib.
VIII., p. 463.

Bosio, parte
II, lib. III., p.
78.

Jauna, liv.
XVII., c. 7, p.
863.

Bosio, parte
II., lib. VI., p.
186.

Bosio, parte
II., lib. VI.,
pp. 172-174.

Hist. de
Chyp., III., p.
48.

Ibid., pp. 53,
55.

among the peasantry after the defeat at Chierochitia.¹ In 1446 the Grand Master, Jean de Lastic, in conjunction with the Bishop of Famagusta, was commissioned by Eugene IV. to intercede on behalf of the newly appointed Archbishop of Nikosia, Galesius Montolif, to whom Jean II. at the instigation of his Greek queen had refused possession of the temporalities of the See. In 1448 one of the petty sovereigns of Asia Minor, the grand Karaman, Ibrahim Bey, taking advantage of the unwarlike character of the King, sought to reduce him to subjection. He accordingly prepared a large force for carrying out his design by the capture of Gorchigos and the invasion of Cyprus. Jean conscious of his inability to offer a successful resistance appealed to the Grand Master for protection. De Lastic in response to his petition despatched the Preceptor of Troyes, Morice Vaseline, to Ibrahim with the request that he would desist from his hostile intentions, threatening in case of refusal to make common cause with the Cypriots. Though the Order at the time was in great danger itself from the Turks he sent one galley to Jean's assistance with the promise of further help if possible. But as Ibrahim notwithstanding got possession of Gorchigos later in the year he wrote to the Sultan of Egypt, Malec-al-Daher-Djarmac, urging him to defend his vassal lest Cyprus might fall into the hands of some Christian prince less friendly to him than Jean. The Sultan roused to action by these representations sent to demand the restitution of the fortress under threat of war. To this request Ibrahim acceded as much from dread of the league being formed against him by

¹ Καὶ ὠρδίνισεν (i.e., ὁ γαρδηνάλης) τὸν φρέ' Ἀγγελοῦ τοῦ Σπιταλίου, ὅπου ἦτον εἰς τὴν Πάφον ἐμπαλῆς, νὰ πάγῃ νὰ χαλάσῃ τὰ καπετανίκια τοὺς χωργιάταις μέ τὸν Ἀντωνίε Ταμιλᾶ, καὶ ἐπῆγαν καὶ ἦσαν τοὺς καπετάνους τοῦ Μόρφου καὶ τῆς Λεύκας, καὶ τοὺς μὲν ἐφουρκίσαν, τοὺς δὲ ἐκόψαν ταῖς μούτταις τους, καὶ ἄλλοι ἐφύγαν· καὶ ἐπαῖψεν κακοσύνην τοὺς καταραμένους χωργιάταις.

Et ordinò (il cardinal) fra Angelo del Hospital, qual era a Baffio, balio, che andasse a ruinar li capitaniazi di villani con Antonio de Milan. Et andorono et trovorono li capitani a Morfo et a Levca et altri, et parte d'essi hanno impicati et ad altri hanno tagliato il naso; et a questo modo cessò la malitia delli villani.

In the reign of his son and successor, Jean II., this loan was discharged by the bestowal upon the Order of the village of Tarse, as the following extract from Bosio shows. This village, however, is not to be found in the list of those belonging to the Order made at the end of the fifteenth century nor does it appear to have been then in existence.

De Mas
Latri. Hist.
de Chyp., tom.
III., p. 502.

Bosio, parte
II., lib. VI., p.
174.

In questi tempi essendo il Re di Cipro, et la Reina sua moglie, debitori alla Religione di grossa somma di danari, per tanti ch' al Re Giano suo Padre prestati s'erano per riscattarsi dalle mani del Soldano, le consignarono in pagamento il casale di Tarsi, situato nell' Isola di Cipro, con tutte le tenute et pertinenze sue.

the Christian powers as from fear of the Egyptian arms. Only two years afterwards the unfortunate Jean was again obliged to solicit the good offices of the Religion on account of the menacing attitude of another Mohammedan chieftain, Luphtou Bey, Emir of Candelore. This prince on the pretext of some dispute, which had occurred between his own subjects and those of the King, made a league with others of the Moslem emirs against Cyprus. The Grand Master in reply to the King's second appeal sent four galleys under the command of his own nephew, Georges de Lastic, to his assistance. At the same time he also urged the admiral of the Catalan fleet, Bernardo Vil-lamarino, then cruising in the Levant, to co-operate in the defence of the island. Luphtou Bey, intimidated by this display of force and fearing the anger of the Sultan, who was reported to be making preparations to defend his vassal, hastened to come to terms with Jean. A treaty of peace was accordingly concluded on 7th September, 1450, both parties agreeing to appoint the Grand Master to superintend the due execution of its provisions.

The next occasion on which the Order comes prominently into notice occurs during the unhappy struggle between Charlotte and her half-brother Jacques for the throne. Though it had previously given the usurper a hospitable reception on his flight to Rhodes in 1457, even to the extent of defraying the expenses of his maintenance while in that island, it plainly showed by its subsequent conduct on which side its sympathies lay.¹ Before recourse was had to arms, the Grand Master, Jacques de Milly, sent to Cairo Jean Dauphin, Commander of Nisyro, to effect if possible through the Sultan an accommodation between the disputants. But this emissary on his arrival in Egypt was handed over to Jacques, who after a while restored him to liberty. Even after hostilities had broken out he did not desist from his endeavours, but sent Louis de Magnac, Grand Commander of Cyprus, to bring about an agreement. The success of Jacques placed the Religion in a position of great difficulty. As it possessed numerous estates not only in Cyprus, but also in the dominions of the Duke of Savoy, the father of Louis, Charlotte's second husband, it was anxious to maintain a good understanding with both the belligerents. To attain this object it was guilty of considerable duplicity. For, while

¹ Among the defenders of Kyrenia was a galley of the Order with a full complement of the Knights.

τὸ κἀτέργον τῆς Ρόδου μὲν μίαν ὁμόρφην συντροφίαν φέρειδες.

Bosio, parte
ii., lib. vi., p.
179.

Loredano, lib.
x., p. 608.

Bosio says
"due gal-
lere".

Raynald, ad
a.n., 1450, No.
ii.

Hist. de
Chyp., iii., p.
64.

Bosio, parte
ii., lib. vii., p.
205.

Geo. Boustron,
p. 418.

Fl. Boustron,
p. 375.

Geo. Boustron,
p. 448.

Fl. Boustron,
p. 396.

Hist. de
Chyp., iii., p.
96.

Bosio, parte
ii., lib. vii., p.
206.

Hist. de
Chyp., iii., p.
105.

Bosio, parts
II, lib. vii., p.
209.

Ibid., lib. viii.,
p. 232.

Guichenon,
tom. I., p. 542.

Hist. de
Chyp., III., p.
145.

Jauna, liv.
xxii., c. 4., p.
1022.

Hist. de
Chyp., III., p.
145.

Bosio, parts
II, lib. ix., p.
270.

Geo. Boustron,
p. 480.

Fl. Boustron,
p. 434.

professing to be actuated by good faith towards Jacques, it continued secretly to assist his foes. When the capitulation of Kyrenia rendered the usurper master of the whole island Pierre Raymond Zacosta, the successor of De Milly, made at the request of Pius II. one final effort on behalf of the rightful sovereign. But the two knights, who were sent to Cyprus, failed in their mission as Jacques naturally would not consent to relinquish a throne of which he was in undisputed possession. Even after fortune had declared finally for her rival the Order did not abandon the cause of the dispossessed queen. Rhodes at all times offered her a safe retreat and a ready welcome. Indeed so touched were the brethren by her destitution and misfortunes that they allowed her out of their treasury a monthly sum of thirty florins to meet her pressing necessities when in their island.¹ On the death of Jacques in 1473 the Religion once more came forward to champion the claims of this much-wronged princess. At her instance De Lignac, the Admiral of Rhodes, approached Pietro Mocenigo, the generalissimo of the Venetian fleet in the Levant, to request that he would assist in recovering the throne of Cyprus for the rightful occupant. But whatever hopes Charlotte and her partisans may have built upon the disappearance of the usurper from the scene were rudely dispelled by the reply of the Venetian commander.² He declared that the Senate was resolved to maintain as queen its adopted daughter, the widowed Catarina, and to uphold her in possession of the kingdom, which her husband had bequeathed to her. At the same time, fearing that the vessels of the Order might be employed in enforcing Charlotte's pretensions, he wrote a strong letter of remonstrance to the Grand Master, Giovanni Orsini, requiring them immediately to rejoin the confederate fleet, which was operating against the Turks.

¹ Frater Baptista de Ursinis, etc., nobili viro Thobie Lomelino, nobis carissimo, salutem, etc.

Serie presencium vobis committimus et mandamus ut, de pecuniis nostris, quolibet mense, detis, tradatis et consignetis emptori seu dispensatori serenissime regine Cypri florenos Rhodi currentes triginta, sive florenos xxx. pro expensis cothidianis ipsius serenissime regine, cum per podiceam nostri conservatoris generalis vobis commissum fuerit; quam quidem summam admitemus in computis vestris, ostendendo podiceam dicti nostri conservatoris.

Podicea, mandat, ordonnance de payement.

² The following is the reply of the Venetian admiral as given by George Boustron:—

Καὶ ἀπολογήθην τοὺς ὁ καπετάνος· ἀπὲ τὸ λαλεῖτε, ὅτι ὁ παστάρδος ἐκράτεν τὸ ρηγάτον ἀδίκῃ, καὶ τῶρᾳ ἡ ρήγαινα ὡς γίον κληρονόμος θέλει το· τὸ ρηγάτον ἐκράτεν, ὡς γίον ρήγας ἀπὸ τὸν ἐπύκειν ὁ σουλτάνος· τὸ λοιπὸν ἐγὼ εἶμαι κρατούμενος νὰ βοηθήσω τῆς ἀφεντίας μου, παρὰ τῆς ἀφεντίας τῆς· καὶ τοῦτον εἶναι ἡ ἀπολογία μου!

Though the Hospital made no further active efforts on behalf of Charlotte it did not hesitate on two subsequent occasions to brave the anger of Venice rather than surrender her adherents to the vengeance of the Republic. The circumstances of this refusal, which has lent additional lustre to its renown, are as follows: After the murder of Catarina's uncles in 1473 some of those implicated in the deed, with other opponents of the new régime, fled to Rhodes. Mocenigo, then admiral of the Venetian fleet in the Eastern Mediterranean, immediately demanded the surrender of the assassins and their abettors. But Orsini, the Grand Master, nobly replied that he could not consent to betray those who had confided in the Religion for protection. Moreover there was among those whose extradition had been requested an estimable prelate, for whom they had the greatest respect and who was amenable only to the Holy See. But the matter was not long allowed to rest. Antonio Loredano, the successor of Mocenigo, shortly afterwards repeated the demand in an even more peremptory form through the captain of the galleys, whom he despatched to the new Grand Master, Pierre D'Aubusson, with a letter from the Doge full of reproaches and threats for the former refusal. The envoy declared that the Republic, since its adoption of Catarina, could not but regard as a grave injury to itself the protection which her rebellious subjects had found at Rhodes. D'Aubusson felt himself placed in a position of considerable difficulty by this demand. He neither wished by a haughty reply to increase the enemies of the Religion, already seriously menaced by Mohammed II., nor yet did he desire to compromise its dignity by a precipitate surrender. With much diplomacy he therefore returned answer that the Order in no wise meddled in the affairs of the Kingdom of Cyprus, being forbidden by its statutes to intervene in the disputes of Christian states, nor had it at any time harboured rebels. As it was a free state, however, no one, whom misfortune had driven to seek shelter there, could be expelled if willing to live in conformity with the laws. Dissatisfied with this answer Loredano proceeded himself to Rhodes, thinking that perhaps his request would be granted if made in person. D'Aubusson on his arrival sent four grand-crosses to bid him welcome and to offer him hospitality, but on learning the object of his journey declined to alter the previous decision. The Venetian commander thereupon refused to land and returned to Cyprus in great dudgeon. Fearful lest the further stay of the refugees might involve the Order in a

Jauna, Hist. Generale, etc., liv. xxiii., c. 1, p. 1038.

Reinhard, vol. ii., bk. 4, p. 87.

Bosio, parte ii., lib. 9, p. 274.

Ibid., lib. x., p. 290.

dispute with the Republic the Grand Master persuaded them to quit Rhodes and withdraw to a safer distance from their vindictive foes.

After the commencement of the Venetian domination the Religion appears to have played no conspicuous part in the history of the island. Indeed it had soon more pressing matters nearer home to claim its attention. It was now on the eve of that long struggle with the giant power of Turkey, which ended with its own disappearance from the Levant.

The Order was at different times the recipient of numerous marks of favour from the various occupants of the throne of Cyprus. The first among these royal benefactors appears to have been Hugues I. (A.D. 1205-A.D. 1218).¹ He granted the Knights many special privileges, including the power of acquiring landed property, the right of importing into the island and of exporting to Syria and elsewhere, without the payment of dues, the produce of their estates and whatever the Order might require,² with permission also to grind their corn free of charge in the royal mills at Kythraea. He further bestowed upon them in Nikosia and Limassol houses and sites for the erection of their establishments, together with the grant of certain villages. This monarch gave a strong proof of the regard in which he held the fraternity by selecting their church at Nikosia as his burial place. Accordingly on his death, which occurred

Paoli, Cod.
Diplom., tom.
I., p. 101.

Cf. Rohricht,
Regesta Regni
Hierosolymitani, pp. 281,
308.

¹ The following villages are mentioned by name in the deed of gift. Platania and Finica in Paphos, Colos and Monagrole (Monagrouilli) in Limassol. The landed property bestowed at the same time in the town of Limassol is described as "*domos et plateas in Nimocio et jardinum*".

Rohricht,
Regesta, p.
281.

² No. 1078, 1237, Oct. Henri I., rex Cypri, Balian(-um) d'Ybelin, dominum de Baruth et Cypri constabularium, necnon Eschivam de Mombeliam (uxorem) a se ipso dono accepisse casalia Esteriga et Paleochorio et eadem per manum Guillel(mi) de Forest, unius ex commendatoribus insulae, Hospitali dedisse, sigillo confirmat.

Ibid. p. 360.

No 1368, 1269. Nov. Accon. Hugues III., rex Hierosolymitanus et Cypri, domui Hospitalis per manum magistri Hugues Revel locum prope Nimocium situm, qui dicitur Domina Nostra de Combes, cum omnibus pertinentiis ac iuribus concedit et sigillo confirmat. Datum per manum Petri episcopi Paphensis, cancellarii regni Cypri.

Ibid., p. 336.

No. 1240. 1255, Aug. 16, Accon. Hugo, archiepiscopus Nicosiensis, cum Guillelmo de Castro Novo, magistro Hospitalis, de decimis quibusdam possessionum convenit, quas fratres Hospitalis in urbe et diocesi Nicosiae habebant. (Nostrae similem conventionem idem cum Thoma Berardi, magistro Templi, Accon. 8 Jul. 1261, iniit.)

Hist. de
Chyp., II., pp.
498-500.

In 1411 King Janus remitted in perpetuity the dimes or tithes which the Religion had previously paid to the royal treasury on its territorial possessions in Cyprus.

at Tripoli in 1218, his body, after resting for a while in the church belonging to the Order in that city, was brought to Cyprus by his queen, Alix, and interred, as he had directed. The widow herself on her decease, which took place at Acre in 1246, was also carried over to the island and laid at her own request beside the body of her husband. Yet even before the year 1210, when these benefactions were made, the Order was already in possession of a preceptory in Cyprus, over which Guillaume de Beaune presided.¹ But it was only after the bestowal upon them of the confiscated estates of the Templars in 1313 that the Knights became to any great extent landed proprietors in the island. From statistics compiled at the end of the fifteenth century we learn that the possessions of the Order at that period comprised some forty-seven villages, principally situated in the districts of the Vicomté, Limassol, Avdimou, Kilani and Paphos. But that this enumeration does not include all is evident from the omission of certain other villages, once belonging to the Templars, which are known to have been transferred to the Religion on the suppression of the former. The mode of administering the estates of the Order was everywhere the same. They were divided into properties of moderate size, called commanderies, over each of which was placed one of the brethren, with the title of commander. The number of these divisions in Cyprus was three, *viz.*, (1) the Grand Commandery, (2) the Little Commandery and (3) the Commandery of Phinika.²

(1) The Grand Commandery had its head-quarters at Colossi, where may still be seen a massive square keep erected by the Knights and adorned with the armorial bearings of various Grand Masters or Grand Commanders. This fief was always regarded as one of the wealthiest and most important belonging to the Religion and was generally bestowed upon the most senior of the preceptors.³ Its possession became in consequence

G. de Tyr.,
lib. xxiv., c.
26, col. 930.
Amadi, p. 104.
Fl. Boustron,
p. 57.
Lusignan, p.
52 (a).
Loredano, lib.
i., p. 35.
Jauna, Hist.
Gen., liv. ix.,
c. 4, p. 437.
Amadi, p. 129.
Jauna, liv. xi.,
c. 11., p. 628.

Hist. de
Chyp., iii., pp.
502, 503.

Ibid., p. 530.
Docs. Nouv.,
p. 568.

Hist. de
Chyp., ii., p.
502, n. 1.
Bosio, parte
ii., lib. 11. p.
181.

¹ *Dono etiam et concedo tibi et suprascriptis Fratribus tuis intuitu Fratris Guillelmi de Belna tunc preceptoris Domus Hospitalis in Cypro, etc.*

² *Commendator grande dell' ordine di santo Giovanni Gierosolimitano: commendator della Finica, similiter: commendator del Tempio, similiter. (Trattato di Cipri di Messer Francesco Attar, circa 1540.)*

³ According to Bosio Pope John XXII. in 1318 charged his representative Gerard de Pins to reform the administration of the Grand Commandery, in which he declared great abuses existed. He had been informed that the net annual revenue payable to the general treasury of the Order at Rhodes after the

Paoli, Cod.
Diplom., tom.
i., p. 101.

Hist. de
Chyp., ii., p.
376, n. 2.

Bosio, parte
ii., lib. ii., pp.
59, 60.

an object of great competition among the brethren. Though originally assigned to the general treasury of the Order it was after a while through the partiality of the Grand Masters, mostly natives of Southern France, bestowed exclusively upon members belonging to the language of Provence.¹ An attempt to correct this abuse was made by a general chapter, which assembled at Avignon in 1356, when it was directed that a return should be made to the former practice. This recommendation, though confirmed the following year at Rhodes, (18th February, 1357) appears to have remained a dead letter, as further legislation on the subject was proposed in 1380. It was then enacted, to ensure an increase in the general revenue and greater impartiality in the bestowal of this valuable preferment, that the commandery should be divided into seven, corresponding to the seven languages composing the Order, each of these subdivisions being presided over by an officer

Hist. de
Chyp., ii., p.
376.

Bosio, parte
ii., lib. iii., p.
89.

deduction of all expenses amounted to 60,000 besants. Instead of this sum however, the then commander, Alberto di Castel Negro, only paid into the treasury 30,000, notwithstanding that previous commanders had paid the larger amount. This constituted a serious loss to the Order in its then impoverished condition. The Pope accordingly instructed Gerard to permit the defaulter to retain the appointment provided he agreed to pay annually to the treasury the above named 60,000 besants, even though others might be found willing to offer more. But in case of refusal he was empowered to instal any other suitable candidate who should offer a higher sum, so that the Order might be enabled to discharge its liabilities.

Bosio, parte
ii., lib. i., p.
25.

Ordinò (il Papa) con un' altra lettera al Vicario Fra Gherardo de' Pini, che riformar dovesse l'amministrazione della gran Commenda di Cipro, Percioche egli era informato, che detrattono tutti i carichi, che per sostentamento del Commendatore, e per altri pesi della commenda erano necessari, si cavavano ogni anno de' frutti di essa, sessanta mila Bisanti liquidi, e netti, da pagarsi al publico e al commun Tesoro della religione, e che Frat' Alberto di Castel negro Commendatore di essa, non ne pagava alla religione se non trenta mila; non ostante, che i Predicessori suoi sessanta mila ogni anno ne pagassero, in enorme danno e pregiudicio della Religione, in tempo ch'ella era gravatissima, et fuor di modo oppressa da' debiti, e però ordinava, e commandava espressamente al Vicario sopradetto che volendo il Commendatore di Cipro, per lo innanzi pagare e rispondere ogni anno al Tesoro sessanta mila bisanti, sgravati et franchi d' ogni spesa e carico, continouare lo lasciasse nell' amministrazione della detta Commenda, ancorche da altri maggior somma offerta gliene fosse; Altrimenti dar la dovesse ad alcun' altro idoneo e sofficiante commendatore, che più ne offerisse, in utile e beneficio della Religione, accioche gli eccessivi debiti, de' quali la detta Religione era gravata, pagare si potessero.

¹ Item come les isles de Chipre et de Langou ayent acoustumé estre de comun des langues et depuy aucuns temps passez li maistre aient approprié icelles isles alla langue de Province, que les dictes isles retournent au comun des langues, car li papes ne vuel puint que aucune partialité soit entre eulx."

chosen from one of these nations.¹ The chief of them, who was still to be called the Grand Commander, was to be elected in a common chapter of all the languages and instituted by the Grand Master and general body of the community. The other six were to recognise him as their head, render him obedience as such, and attend his chapter. He was to exercise supervision and enjoy all the other rights and privileges over them, which every prior possessed in his own priory according to the usages and customs of the Religion. But this decision also seems to have remained in abeyance until the reign of Janus, when the following circumstances caused its observance at least for a while. On the death of the Grand Commander, Hesso von Schlägelholz, Prior of Germany, in 1412 (20th May) that monarch wished to have the vacancy filled by another member of the Order, a great favourite of his, named Estolen de la Saone. He accordingly wrote to the Marshal, Luc de Valines, then acting for the Grand Master, Philibert de Naillac, who was absent at the Council of Constance, to solicit the appointment for his nominee. But as others of the Knights thought they had a prior claim from age and long service, the Marshal and council, rather than bestow it upon one whom they regarded as undeserving, determined to carry out the resolutions passed in 1380 and divide it into seven. Two of their number were, thereupon, sent to Cyprus to represent to Janus the necessity of this step, as the only means of allaying the jealousy and discord which the possession of this fief had always occasioned among the members of the Order. They further alleged that it would be an advantage to the King to have seven of these officials in his dominions in place of one, as all of them would be equally at his command. To allay any resentment he

Boslo, parte
ii., lib. iii.,
p. 130.

Jauna, Hist.
Generale, liv.
xix., c. 3. p.
925.

Reinhard, vol.
ii., bk. iv, pp.
15, 16.

¹ Item à ce que le tresor puisse avoir plus grand revenu pour soustenir les charges qu'il a de soustenir, lesquelles croissent de jour en jour, et que les biens de l'Hospital soient communs à toutes langues et divisés par egalité à un chacun, selon que à luy appartiendra, est estably et ordonné que la commanderie de Chipre soit divisée en sept parties, et que les dites sept parties soient faictes sept commanderies communes à sept langues par egalites, dont l'une d'icelles sera à un, qui se clamera Grand commandeur de Chipre et sera commandeur par chapitre commun de toutes langues et sera à la collation du maistre et du convent. Auquel commandeur les six aultres commandeurs et les freres estant en icelles commanderies et aultres subjetz à l'Hospital obeiront et seront tenus d'obeir comme à leur souverain, tenus aussy de venir à son chappitre ou assemblée; et aura sur eux visitation et tous aultres droits qui appartiennent à un chacun prier en son prioré, selon les usances et bonnes coustumes de nostre religion, etc.

The seven languages into which the Order was then divided, were as follows: France, Provence, Auvergne, Italy, Germany, England, Aragon.

might feel at the rejection of his request they presented him at the same time with a beautiful Spanish horse, which had been lately brought to Rhodes by the Prior of Toulouse. Janus received the ambassadors with every mark of distinction, yet, notwithstanding, he applied to John XXIII., who was then Pope, that the commandery in question might be bestowed upon his natural son, Louis or Alexis. As his request was supported by a large pecuniary bribe it succeeded. Louis or Alexis, who was only a child of five years and not a member of the Order, was much to the chagrin of the brethren installed in possession. Though the Pope, at the very urgent representations of the Religion afterwards withdrew the brief authorising the grant, the intruder seems to have retained possession for several years. At length in January, 1421, the Admiral of Rhodes was sent to Janus with the request that he would restore to the Knights an estate which they owed to the generosity of his ancestors and found so necessary for their support and the continuance of their warfare against the infidel. So well did the envoy conduct his mission that the King consented to its restitution. Whereupon the Order to mark its gratitude confirmed Louis in his appointment to the Little Commandery as well as remitted a debt of 12,000 crowns owing by Janus to Raymond de Lescure, a former Commander of Cyprus. The commandery was now duly divided as previously proposed, but how long the arrangement continued is uncertain. That it ceased to exist some time prior to 1433 may be reasonably inferred from a decree passed that year while Antonio Fluvian was Grand Master, directing the union of the Commandery to the general treasury at Rhodes.¹ Due regard, however, was had to the rights of the then occupant by leaving him in possession for life on the due discharge of the usual payments and duties. In 1449, on the occasion of a vacancy during

*Bozio, parte
II., lib. v., p.
139.*

*Hist. de
Chyp., II., p.
306.*

*Ibid., III., pp.
15, 16.*

Ibid., p. 16.

¹ Item pour subvenir à la sustentation du convent, affin que mieulx peust supporter ses charges, et pour eviter aussy moult des perils qui souvent adviennent par mauvais religieux. est estably et ordonné que les commanderies de Chippe et du Lango, avec l'isolle de Nisere, soient appliquées, unies et adjoustées au commun tresor de nostre convent de Roddes et prouffit d'iceluy, sans plus les recommander à aucun frere par collation; et desja par auctorité de ce present chappitre les y appliquons et adjoustons, sauf et reservé que nous maistre soions païé de ce que nous est dû sur les commanderies du Lango et ysolle de Nisere dessusdites, et que celuy qui est de present commandeur de Chippe en use et jouisse tout son temps et sa vie durant, faisant son devoir envers ledit tresor de paier ses responsions et toutes aultres charges, et aussy soustenir et maintenir tout ce que besoin fait ou sera en icelle, selon les bons utz, establissemens et coustumes de nostre religion.

the mastership of Jean de Lastic, a further change seems to have occurred.¹ It was then enacted that the fief should be leased for the space of five years to the highest bidder, provided he was in every respect a fit person to be entrusted with so important a charge. In the event of no applicant appearing it might be leased to a syndicate of two or three on the same terms. Preference, however, was to be given to the members of that language, to which its possession for the time being by right belonged. The entire sum paid as rent was to be lodged with the general treasury at Rhodes or remitted to the person entitled to receive it without any deductions of any kind and at the risk of the lessor. In 1468 on the appointment of John Langstrother, who had previously been Commander of the establishments of Balsall and Eagleton in England, further arrangements were made as to the conditions of the tenancy.² Among other things it was stipulated that:—

(a) The annual payment to the general treasury at Rhodes should amount to 4000 ducats to be paid on the festival of the Nativity of St. John Baptist, viz., 24th June.

(b) In the event of a raid upon the estates being made by the Moslems this contribution was to be reduced after an assessment of the damage had been duly made.

(c) The Grand Master should have liberty to appoint another commander immediately on the contribution ceasing to be paid.

(d) The grant should be for life.

At the beginning of the sixteenth century this fief with the consent of the Order and the sanction of the Republic passed

¹ D'icy en avant la grande commanderie du royaume de Chippe qui de present vacque et la commanderie du Lango, de Nisere et des aultres isles à eulx appartenans, quand legitiment vacqueront, soient arrentées à un frere, si on le trouve homme suffisant et bien seur et bon gouverneur; et si non, à deux ou trois freres, bons, prouffitables et suffisans, bien seurs et bon repareurs, le plus offrant; et le prix dudit arrentement soit apporté en Roddes franchement et nettement sans reparations ne aultres charges pour le tresor ou cil à qui il appartient, èz perils et fortunes dudit arrenteur ou desdits arrenteurs et pour chacun. Et si on trouve frere ou freres d'aucune langue, à laquelle, pour son tour, les dites commanderies appartiendront, et qu'ils soient suffisans comme dessus, soient mis et receus devant les aultres audit arrentement pour pareil prix. Et ne pourra durer ledit arrentement que 5 ans; lesquels finis, par cette maniere ditte, soit pourveu d'autre ou d'autres pour l'utilité dudit commun tresor, et par aultre meilleure maniere, se on la peut trouver ou veoir.

² According to Bosio the Grand Commandery was seized in 1467 by Jacques Bosio, partly to punish the Order for its zeal in Charlotte's cause, but restored the same year. Bosio, parte II., lib. ix. p. 249.

Docs. Nouv.,
pp. 571, 572.

Ibid., p. 575.

Ibid., p. 572,
n. 4.

permanently into the possession of the Cornaro family.¹ A branch of this house, one of the most illustrious in Venice, had long been settled at Episkopi near Colossi in the district of Limassol. The first of these new proprietors was Cardinal Marco Cornaro, son of Giorgio Cornaro, the brother of Queen Catarina.² He assumed possession in 1508. Even after the Turkish conquest, when the property itself was lost, the title was still retained. With a view to the preservation and eventual recovery of the fief, should circumstances prove favourable, Cardinal Frederico Cornaro, the then occupant, in 1588 with the sanction of Pope Sixtus V., and the Order merged it in the Commandery of Treviso. At the same time he expended 30,000 gold crowns in the foundation of another commandery in the Kingdom of Naples so as to maintain the proper complement of these establishments. In the Bull (24th February, 1588) sanctioning this arrangement it was stipulated that the nominee

Hist. de
Chyp., III., p.
83.

Geo. Boustron,
p. 531.

Jauna, Hist.
Gen., etc., liv.
xxiii., c. II., p.
1043.

Docs. Nouv.,
p. 573.

¹ On the death of Langstrother in 1471 the commandery was the same year (26th Nov.) bestowed upon a relative of Jacques Zaplana, Chamberlain of Cyprus. This individual, Nicolas Zaplana, Commander of Baules in the priory of Catalonia and Seneschal of the Order, on receiving it promised to remit an annual responson of 4500 florins to the general treasury at Rhodes. But on account of the suspicion into which he fell through the traitorous conduct of his relative he was on 24th March, 1474, deprived of it by the Queen, who requested the Grand Master to appoint another commander in his place. (Καὶ τῇ κδ' μαρτίου ἐσήκωσεν ἡ ρήγαινα τὴν κομμενταρίαν τῆς Κύπρου ἀπὸ τὸν σὺρ Νικόλ. Ζαπλάνες, ὁ ποῖος ἦτον κομμεντούρης τῆς Κύπρου, διὰ τὴν παραβουλίαν τὴν ἐποίκεν ὁ μισὲρ Τζουὰν Ζαπλάνες καὶ ἐβγαλὼν τὸν διὰ παραβουλον. καὶ διὰ τὴν ἀφορμὴν τοῦ ἐσηκώσαν τοῦ τὴν κομμενταρίαν, καὶ ἐπῆρεν τὴν ἡ κυρά ἡ ρήγαινα. Καὶ ἐπέψεν χαρτὴν ἡ ρήγαινα τοῦ μεγάλου μαστόρου, διὰ νὰ ὀρδινίσῃ κομμεντούρην.)

In 1477 the knight De Nourrai, who had been sent by the Grand Master to Cyprus to condole with Catarina on the death of the infant king Jacques III., complained that not only had no payment been made subsequent to Zaplana's appointment, but that the commandery itself had since been bestowed upon non-members of the Order, who acknowledged no obligation towards it. The brethren had in consequence obtained a papal brief precluding such persons from holding it and granting it instead to the knight Marco Crispo, the Queen's maternal uncle. On his death it appears to have been bestowed upon Marco Malipiero, who was the last to hold it prior to its being vested in the Cornaro family.

From a letter of Catarina to the Doge and the Council of Ten dated 16th Jan., 1508, it would seem to have been the custom at least at the later period of the Cypriot Kingdom for the sovereign to appoint one of his subjects to the commandery, the name of the nominee being subsequently submitted to the Grand Master for confirmation: "Alla quale (commendaria) per li tempi precedenti, sempre che l'achadeva tal vachatione, per li nostri serenissimi precessorri era nominato uno delli suoi al reverendissimo Gran Maistro di Rhodi, qual da lui era confirmado".

² Episkopi. Piskopi, called in French "La Piscopie" belonged in the thirteenth century to Jean d'Ibelin, Count of Jaffa. In the fourteenth and fifteenth centuries it came into possession of the Cornaro family and from its new owners acquired the name of "La Piscopie des Corniers".

to these united fiefs should, on reaching the age of eighteen years, make the customary profession and be invested with the dignity of a Grand Cross.¹ After a year's residence in the parent house at Malta and taking the vows and usual oath he was to be admitted to all the privileges and duties of his rank. Until then he was only to be invested with the insignia of a Little Cross as a mark of his membership and called the Grand Preceptor Elect of Cyprus. It was further laid down that in the event of Cyprus ever reverting to the Christians the occupant for the time being was to pay half the revenue of the Grand Commandery to the Religion, and at his own cost keep it in repair. The last of the Cornaros to hold the title was the Grand Cross Giovanni Cornaro. At his death in the beginning of 1799 it passed, in default of male heirs, to his daughter Laura, who had married Count Aluise Mocenigo. The latter in virtue of his wife claimed it shortly afterwards for their son Aluise. With the consent of the Religion he was invested with it on 1st April, 1799, and with his descendants the title has since remained.

Docs. Nouv.
p. 579.

This commandery is well known to have been for a long time the richest in the possession of the Knights. Statistics still extant enable us to form some approximate idea as to its value at different periods. In 1330 the general chapter assembled at Montpensier fixed the annual sum due by it to the general treasury at Rhodes at 60,000 Cypriot besants for ten years, equivalent to 15,000 gold florins. This was at that period by far the largest contribution derived from any of the fiefs belonging to the Order, the united priories of St. Gilles and Provence coming next with 14,000. By 1339, however, even this enormous sum seems to have been exceeded, 20,000 florins

Hist. de
Chyp., iii., p.
92, n. 1.

Ibid., p. 16.
n. 1.

¹ Postremo, quod cum primum præsentatus ad bajulivam seu præceptoriam magnam Cypri et illi unitam præceptoriam Tarvisinam hujusmodi, ætatem decem et octo annorum attigerit et professionem regularem per ipsos fratres emitti solitam emiseric, pro tempore existens magister et religio hujusmodi litteras et bullas desuper necessarias cum facultate gerendi insignia magnæ crucis sibi concedere teneantur, ac postquam per annum in conventu dicti Hospitalis recederit, dictamque professionem emiseric, ad juramentum solum præstiterit, votum in consiliis et capitulis generalibus ac aliis tribunalibus et senioribus ipsius religionis ac vocum prout ceteri fratres dicti Hospitalis magnam crucem gerentes habere: necnon, donec ad dictam ætatem decem et octo annorum pervenerit, insignia parvæ crucis pro sua videlicet devotione tantum gestare, nec ante ætatem decem et octo annorum hujusmodi ad emittendam professionem cogi compellere possint: sed interim Electus Magnus Præceptor Cypri nuncupetur.

Docs. Nouv.,
p. 578.

N.B. The Cornari and the Lippomani were the only Venetian families allowed by the Republic to become members of the Order.

H. de Chyp.,
iii., p. 821,
n. 1.

being mentioned as the sum received in that year.¹ But it is suspected and not without reason that this is probably considerably exaggerated. Towards the end of the fifteenth century its revenue had become from various causes very much reduced. In 1468 it had fallen as low as 4000 florins, though it slightly recovered three years later when it amounted to 4500. At the commencement of the Venetian domination it was still in possession of forty-one villages, yielding an annual income estimated at 8000 ducats.

(2) The Little Commandery, called also the Commandery of *Phinika* (*Finicha*), or *La Fenique*, was the second of the three in point of importance. Its headquarters were located in the village of that name, situated in the district of *Paphos* and to the eastward of the modern town of *Ktima*. Though distinct from the Grand Commandery it was in a measure dependent upon it and paid certain dues. Originally the property of the *Templars* it passed into possession of the *Hospitallers* in 1313. It was generally joined with another village called *Anogyra*, which lies about four leagues to the eastward in the district of *Avdimou*. From this circumstance the united fief is frequently styled in documents of the period, "*La Commanderie de la Fenique et de la Noyère*". It sometimes happened, however, that these two properties were held by different persons, as was the case in 1447. After the abdication of Queen *Catarina* it was conferred by Venice upon her brother *Giorgio Cornaro*, presumably for the service he had rendered the state in persuading his sister to renounce her rights of sovereignty in favour of the Republic.² At that time it consisted according to *Lusignan* of fourteen villages. But statistics compiled about the same period represent this fief as then comprising five villages, which are all mentioned by name. The only possible way of reconciling these conflicting statements is to suppose that the others were added to the original number when the estate was vested in *Cornaro*. The revenues of this commandery were sometimes the common property of the Order, while occasionally they were exclusively enjoyed by the Grand Master. At the end of the

Sanctus
(*Bongars*),
tom. ii., p. 315.

Hist. de
Chyp., iii., p.
93.

Ibid., pp. 502,
503.

Docs. Nouv.,
p. 562 563.

Hist. de
Chyp., iii., p.
87, n. 2.

Lusignan, p.
75 (a).

Hist. de
Chyp., iii., p.
503.

Ibid., p. 94.

Ibid., p. 502.

¹ Et in Cypro etiam habet (Hospitale) magnos redditus, scilicet, circa xx. millia florenorum.

² A *Giorgio Cornaro* fratello della Regina donarono li *Casali 14* chiamati in *Cipro* la *Commenda* piccola di *Giorgio Cornaro*; et essendo vacata la *Commenda* grande, la donarono alli *Cornari*. con patto di riconoscere li *Cavallieri* di *Rhodi*, et perciò il capo di quella si adimanda *Prior* di *Cipro*; et per insin hora la gode l'*Illustrissimo* *Cardinale* (*Frederico Cornaro*).

fifteenth century they amounted to 1600 ducats yearly. In the first year of the next they had sunk to a fourth of that sum, being only valued at 400, while thirty-nine years later they had risen to but 450. Docs. Nouv., p. 563.

(3) Templos or Tembros near Kyrenia in the district of Lapithos probably occupies the site of the ancient town of the latter name. It formed the third or smallest of the commanderies of Cyprus. Originally the property of the Templars it passed to the Hospitallers at the same time as the other possessions of that Order. It nearly always formed a separate fief under the title of "Præceptoría Templi, La Commanderia del Tempio," or, "La Commanderia dou casal dou Temple". In 1472, however, the then Grand Commander of Cyprus, Nicolas Saplana, who was also Seneschal of Rhodes, laid claim to it as forming part of his domain. His action was resisted by Hisbert de Villeneuve, who at that time held it, on the ground that it had always been an independent and distinct fief. With the sanction of the Grand Master, Giovanni Battista Orsini, the dispute was settled on the condition that De Villeneuve was to be left in undisturbed enjoyment for life, when it was to revert to the Grand Commandery. As the arrangement then concluded seems never to have been disturbed this commandery like the other two must have become the property of the Cornaro family during the period of the Venetian domination. Its annual income towards the close of the fifteenth century is reported to have amounted to 200 ducats. Hist. de Chyp. ii., p. 500; iii., pp. 93, 94, 250.

The names of the various villages and fiefs forming the three commanderies towards the end of the fifteenth century are as follows. Those to which an asterisk is prefixed were once the property of the Templars, while the word in brackets exhibits the modern spelling. Many of these places, if still existing, it is impossible now to identify:— Ibid., iii., p. 502, 503.

1. The Grand Commandery.

* Mera, * Chiegliachia, * Achiera, * Clonari, * Mavrovunos, Lanida or Sanida, * Messorini, * Armenochori, * San Costantino [Hagios Konstantinos], * Acurzios [Akourso], * Apsios [Apsou], Iratovi, * Gerasia [Gerasa], Nostra Donna de Legora, * Gerasogia [Germasogea], San Zorzi, * Vigla [Vikla], * Micero [Mitsero], Agriodada, Sanzache, * Monagrulli, * Ville, * Laturi,

* Rucopa [Arakapa], * Colosso, * Peramali, * Erimu, * Angastina, * Eftagogna [Eptagonia], * Agrochipia, Glosa, * Catomeni [Katomeni], Vassa, * Legora [Louvara], * Chierochitia, * San Paulo [Hagios Pavlos], * Igna [Inia], * Maticholoni, * Asomato, * Moramenos.¹

2. *Commandery of Phinika.*

* Finicha [Phinika], Santo Erini, * Anoira [Anogyra], Platanisso, * Caloianacchia.

3. *Commandery of * Templos.*

Docs. Nouv.
pp. 569, 570.

The subjoined, though not included in the above lists, are marked by De Mas Latrie as having also come into possession of the Hospitallers on the suppression of the Templars.

Andruclioti, Camares, Campin, Chira, Dierona, Gastria, Kato Deftera, Livichi, Marullena, Palæochori, Pardi, Psimolofo, San Roy, Sicopetra and Trachoni.

Curiously enough, though placing the number of these additional villages at thirteen, he enumerates fifteen as will be seen. He suggests that some of them may possibly be included in the Commandery of Templos, the units of which are not given, while others may have subsequently passed out of the hands of their new owners.

Fl. Boustron.
pp. 170, 171,
246, 247.

The original source for our knowledge of the landed property of the Templars is the chronicle of Florio Boustron. This writer gives two catalogues, which are by no means identical. The first omits all mention of Finicha, Anogyra and Pardi, while the second does not contain the names of Erimu, San Paulo, Sicopetra, Psimolofo, and Kato Deftera. The same authority records the bestowal of some of the above upon his adherents by Jacques II. without, however, stating whether they were taken from the Knights for that purpose.

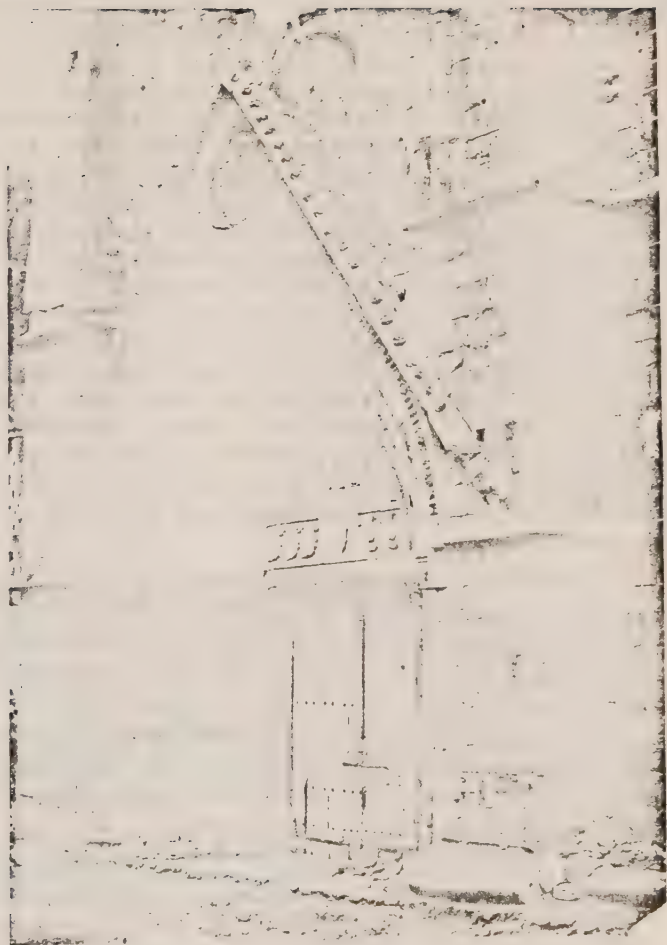
Stubbs,
Lectures on
Medieval and
Modern
History, c.
vii., pp. 182-
183.
*Hist. de
Chyp.*, ii., pp.
81, 82.

Order of St. Thomas the Martyr.

Another of the Military Orders which found a home in Cyprus, was that named after the martyred Thomas à Becket,

Ibid., iii., p.
503.

¹ Though the return mentions forty-one as the number of villages or fiefs comprising the Grand Commandery ("summa in tutto casali No. 41") it only enumerates forty.



THE BEDESTAN, NIKOSIA

or, to quote its official designation, the "Hospitalis Sancti Thomæ de Acon".¹ Its distinguishing badge consisted of a mantle bearing a red and white cross.² Less known than the two preceding it nevertheless possesses more interest for us from the fact of its English origin. Established at Acre during the third crusade by William, chaplain to Ralph de Diceto, Dean of St. Paul's, it was on the capture of that stronghold by the Saracens in 1291 transferred to Limassol. Though possessed of estates in such widely separated places as Cyprus, Apulia, Sicily, Calabria, Brindisi, England, Flanders, Brabant, Scotland, Wales, Ireland and Cornwall, it never equalled in opulence either the Templars or the Hospitallers. The exact period when this Order quitted the island is unknown. Rudolph or Rudolph, *curé* of Suchen in Westphalia, mentions its settlement at Limassol when he visited Cyprus in 1350.³ But a more abiding monument of its former sojourn still exists at Nikosia in the church dedicated to Saint Nicolas, the murdered Archbishop's patron saint, and called in documents of the period, "The Church of Blessed Nicolas of the English".⁴ This building, which is considerably later in style than Santa Sophia, is known to the Turkish inhabitants as the Bedestan. It is separated from the south side of the cathedral by only a few yards and at

Documents
Nouveaux.
p. 363.

Ibid., p. 360.

Hist. de
Chyp., II., p.
213.

Docs. Nouv.,
p. 363.
Transactions
of Royal
Inst. Brit.
Arch., Ses-
sion 1882-3,
pp. 18, 29.

¹ Edward I. of England interested himself on its behalf with Hugues III. as the following letter written between 1272 and 1279 testifies:—

"Magnifico principi, domino Hugoni Dei gratia Jerusalem et Cipri regi illustri, Edwardus eadem gratia rex Anglie, dominus Hibernie et dux Aquitanie, salutem et successus ad vota prosperos et felices. Dilecte nobis fratris Radulphi de Donmbe militie, magistri Hospitalis sancti Thome martiris de Acon, fratrumque ejusdem Hospitalis desiderantes profectim incrementa, sinceritatem vestram rogamus et requirimus ex affectu, quatinus eosdem magistrum et fratres procuratores et negociorum gestores eorundem, ac bona, res, redditus et processiones sua sub vestro dominio existencia, nostri contemplacione specialius recommendata habere usque in oportunitatibus velitis oportuni favoris presidia impertiri.

From a letter of the brethren to Edward I. dated from Acre 15th Sept., 1279, soliciting his further assistance we learn that the church of the Order remained then unfinished for want of the necessary funds. "Verumtamen hac de causa (i.e. the failure of the crops in Cyprus and Syria) multum nos expressit inopia, et ecclesia preciosi martiris sancti Thome, ut nostis, diu incepta, non fabricatur."

² Dictus frater Hugo preceptor antedictus dictum dominum Ricardum capellanum, in fratrem dicte domus per eum ut predicetur jam receptum, habitu dicti ordinis, videlicet mantello cum cruce rubea et alba induit, ut moris est.

(Réception d'un confrère de l'ordre, 1357, 2 Février. Nicosie.)

³ Etiam degunt (in hac dyocisi, i.e. Nymocinensi) Anglici ordinis Sancti Thome Canthuaris.

⁴ Acta fuerunt hec omnia in regno Cipri, in Nicossia, infra ecclesiam Beati Nicolai Anglicorum, etc.

present serves as a granary. About 130 feet in length it possesses three eastern apses, while its roof, which is barrel-shaped in form, is surmounted about the middle of its length by an octagon tower and dome. But its principal architectural feature consists in its three beautiful northern doors.

The Teutonic Order.

Though most of these Knights, who survived the siege of Acre, retired to Venice, some few must have migrated to Cyprus with the other Military Orders, as Ludolph of Suchen mentions a settlement of theirs also in the diocese of Limassol.¹ But as they played no conspicuous part in the affairs of the island their presence in it has remained almost completely unrecorded. Röhricht, however, has included in his *Regesta Regni Hierosolymitani* certain documents concerning the Order which prove that it must have been represented there at a much earlier period of the Latin occupation.

¹ In hac etiam dyocisi degunt fratres domus Theutonicorum in loco dicto . . . (hiatus in MS.).

Si sforzo (i.e. il re Henrico) poi con ogni ufficiosità di ritenere i Cavalieri Teutonici, riponendo nel loro valore gran parte della propria sicurezza, ma essi si partirono con disegno di fermare la loro residenza nel Convento di Prusia per isfuggire l'emolatione co' Cavalieri del Tempio e dell' Hospitale.

No. 732. 1196, Dec. 21, Laterani. Cœlestinus III. fratres Theutonicos ac possessiones in Sedis Apostolicæ protectionem suscipit. Hoc privilegium Innocentius III. confirmat (27 Junii 1209) et præter supra laudatas possessiones fratrum enumerat—among which occurs "curiam S. Georgii vocatam, quam habent in Cypro.

No. 1017. 1229, Jun. Ind. II. Nicosiæ. Henricus, rex Cypri, domui Theutonicorum et Hermanno magistro casale Clavodiæ, sicut Johannes de Milmars possederat, cum pertinentiis et domum, quæ fuit Druonis de Bedort, cum ambitu suo Nicosiæ, quum domos, quas Haymericus II. quondam rex Cypri, eidem domui Nicosiæ sitas dederat, acquirit, concedit et sigillo confirmat.

Johannes de Milmars or Jean de Mimars was one of the councillors of Henri I. In 1233 with the consent of his master he concluded a treaty for five years between the Cypriots and the Genoese. He may possibly be the son of Raymond, Seigneur de Traissades.

Hist. de
Chyp., II., p.
213.
Cf. Loredano,
lib. iv., p. 209.

Röhricht,
Regesta, p.
196.

Ibid., p. 268.

Du Cange,
Familles
d'outre Mer,
p. 553.

APPENDIX I.

(1) ORTHODOX ARCHBISHOPS OF CYPRUS.

List of such of the Orthodox Archbishops of Cyprus as are recorded in various works and in the registers of the archdiocese. re-Philippos
Georgiou, pp.
144, 145.

1. Barnabas, A.D. 45.
2. Herakleides.
3. Gelasios, A.D. 325.
4. Epiphanius I., A.D. 368-A.D. 403.
5. Sabinos, I. A.D. 404.
6. Troilos.
7. Theodoros.
8. Rheginos, A.D. 431.
9. Olympios I., *circ.* A.D. 450.
10. Sabinos II., *circ.* A.D. 458.
11. Anthemios, *circ.* A.D. 470.
12. Olympios II.
13. Damianos,) *circ.* sixth century.
14. Sophronios,)
15. Gregorios,) *circ.* end of sixth century.
16. Arkadios I.,)
17. Sergios, *circ.* A.D. 649.
18. Arkadios II., *circ.* A.D. 670.
19. Epiphanius II., *circ.* A.D. 680.
20. John I., *circ.* A.D. 690.
21. Georgios, *circ.* A.D. 750.
22. Constantine, *circ.* A.D. 783.
23. Epiphanius III., *circ.* A.D. 870.
24. Nikolaos Muzalon, A.D. 1110.
25. John II., *circ.* A.D. 1155.
26. Simeon, *circ.* A.D. 1218 (Latin Supremacy).
27. Esaias, A.D. 1220.
28. Neophytos, A.D. 1222.
29. Germanos I., Pesimandros, A.D. 1252.
30. Timotheos, A.D. 1575 (?) (Turkish Supremacy).
31. Athanasios, A.D. 1600.

32. Benjamin, A.D. 1602.
33. Christodoulos, A.D. 1609-A.D. 1631.
34. Nikephoros, A.D. 1660-A.D. 1673.
35. Hilarion Kigala, A.D. 1674-A.D. 1678.
36. James I., A.D. 1679-A.D. 1689.
37. Germanos II. *circ.* A.D. 1690-A.D. 1705.
38. James II. *circ.* A.D. 1710.
39. Silvestros, *circ.* A.D. 1718-A.D. 1731.
40. Philotheos, *circ.* A.D. 1734-A.D. 1759.
41. Paisios, *circ.* A.D. 1759-A.D. 1766.
42. Chrysanthos, *circ.* A.D. 1767-A.D. 1810.
43. Kyprianos, *circ.* A.D. 1810-A.D. 1821.
44. Joakim, *circ.* A.D. 1821-A.D. 1824.
45. Damaskenos, *circ.* A.D. 1824-A.D. 1827.
46. Panaretos, *circ.* A.D. 1827-A.D. 1840.
47. Joannikios, *circ.* A.D. 1840-A.D. 1849.
48. Kyrillos, *circ.* A.D. 1849-A.D. 1854.
49. Makarios, *circ.* A.D. 1854-A.D. 1865.
50. Sophronios II., A.D. 1865 (*ob.* 22nd May, 1900).

(2) THE LATIN ARCHBISHOPS OF NIKOSIA.

Archives de
l'orient latin,
tom. II., pp.
307-328.

1. Alain, A.D. 1196.
2. Terry or Thierry (?), A.D. 1206.
3. Durand (?).
Albert, A.D. 1211.
4. Eustorge de Montaigu or d'Auvergne, A.D. 1217-A.D. 1250
5. Hugues (I.) de Pise or Hugues de Fagiano, A.D. 1251.
6. Bertrand, A.D. 1270.
7. Raphael.
8. Ranulphe, Arnulphe or Arnoul, A.D. 1280.
9. Jean (I.) or Frère Jean d'Ancone, A.D. 1288-A.D. 1295.
10. Gérard de Langres, A.D. 1295-A.D. 1312 (?).
11. Jean (II.), or Jean del Conte, or Jean de Polo, called also Paul
de Rome, A.D. 1312-A.D. 1332.
12. Cardinal Élie or Hélie des Nabinaux or de Nabinaux, A.D.
1332.
13. Philippe (I.) de Chambarlhac, A.D. 1344-A.D. 1360.
14. Raymond de la Pradèle, A.D. 1366.
15. Palounger.
16. Michel, Micheli or Michele, A.D. 1382.
17. André (I.).
18. Conrad (I.), A.D. 1396.
19. Jean (III.).
20. Conrad (II.) Carraccioli, A.D. 1402.
21. Étienne de Carrare, A.D. 1406—A.D. 1412.

22. Cardinal Hugues (II.) de Lusignan.
23. Galesio de Montolif.
Jacques Benoit (administrator), A.D. 1442.
24. André (II.), 1447.
25. Jacques de Lusignan.
Cardinal Isidore, A.D. 1456.
26. Antoine Tuneto.
Jean François Brusato.
Guillaume Gonème, A.D. 1463.
27. Louis Perez Fabrice, A.D. 1471.
28. Victor Marcello, A.D. 1477.
29. Benoit Soranzo, A.D. 1484.
30. Sebastien Priuli, A.D. 1496.
31. Aldobrandino des Ursins, A.D. 1502.
32. Livio Podocator, A.D. 1524.
33. César Podocator, A.D. 1553.
34. Philippe Mocenigo, A.D. 1560.

APPENDIX II.

ORDER OF ECCLESIASTICAL PRECEDENCE.

ORDER of Ecclesiastical Precedence as given by Lusignan in the third of his five discourses entitled *Corone*, p. 158.¹

THE LATIN CHURCH.

1. The Archbishop of Nikosia.
2. The Bishop of Paphos.
3. The Bishop of Famagusta.
4. The Bishop of Limassol.
5. The Grand Commander (Order of St. John).
6. The Little Commander, do.
7. The Commander of Phinika, do.
8. The Abbot of Pirgo.
9. The Abbot of Santa Croce.
10. The Abbot of Delapais.

THE ORTHODOX CHURCH.

11. The Bishop of Solia.
12. The Bishop of Arzos.
13. The Bishop of Levkara or Amathus.
14. The Bishop of Karpasso.

-
15. The Armenian Bishop of Nikosia.
 16. The Armenian Bishop of Famagusta.
 17. The Bishop of the Maronites.
 18. The Bishop of the Copts.
 19. The Bishop of the Jacobites.
 20. The Bishop of the Indians.
 21. The Bishop of the Nestorians.

ABBOTS OF THE ORTHODOX CHURCH.

22. Mankana.
23. Andrio.
24. Pipi.
25. Sergio di Flatrì.
26. Kutzuventi.
27. Enklistra.
28. Morphou.
29. Akrotiri, and many others also.

¹ Lusignano, Stefano, *Raccolta di Cinque discorsi, intitolati Corone*, in Padova, 1577, 4^{to}.

APPENDIX III.

LIST OF THE SOVEREIGNS OF THE LUSIGNAN DYNASTY.

Name.	Relationship to Predecessor.	Date of Accession.	Date of Death.	Place of Burial, (Lusignan)	Title.
1. Guy	Founder of the dynasty, Son of Hugues Le Brun, Sire de Lusignan in Poitou.	1192	April, 1194	Temple Church, Nikosia. ¹	Lord of Cyprus, Ex-King of Jerusalem.
2. Amaury	Brother	April, 1194	1st April, 1205	Santa Sophia, Nikosia.	King of Cyprus and King of Jerusalem ²
3. Hugues I.	Son	1st April, 1205	Feb. or Mar., 1218	Hospitallers' Church, Nikosia.	King of Cyprus
4. Henri I.	Son	Feb. or Mar., 1218	18th January, 1253	Campo Santo, Nikosia ³	King of Cyprus, Lord of the Kingdom of Jerusalem
5. Hugues II.	Son	18th January, 1253	3th December, 1267	St. Dominic, Nikosia	King of Cyprus, Lord of the Kingdom of Jerusalem
6. Hugues III. ⁴	Cousin	December, 1267	26th March, 1284	Bella Pais, Kyrenia ⁵	King of Cyprus, King of Jerusalem
7. Jean I.	Son	26th March, 1284	20th May, 1285	Campo Santo, Nikosia ⁶	King of Jerusalem and Cyprus
8. Henri II.	Brother	20th May, 1285			King of Jerusalem and Cyprus
Amaury, Prince of Tyre, Regent	Brother	May, 1306	5th June, 1310	Santa Sophia, Nikosia	

¹ Amadi (p. 86) asserts that Guy was buried in the mother Church (la madre chiesa, i.e. Santa Sophia) of Nikosia, but he must mean that the remains were subsequently transferred there, as Santa Sophia was not commenced until A.D. 1209.

² Amaury was originally only Lord of Cyprus like his brother. In 1195 he sent an embassy to Henry VI, Emperor of Germany, to request the bestowal upon him of the title of King. In 1196 accordingly he took before the Imperial Chancellor, Conrad, Bishop of Hildesheim, at Nikosia the usual oath of allegiance and homage.

³ Amadi (p. 202) and Fl. Boustroon (p. 109) mention the Church of the Templars at Nikosia as the place of Henri's burial.

⁴ Hugues III. was the founder of the line of Lusignan-Antioch, the direct descent from Amaury having become extinct with Hugues II. Hugues III. was the son of Isabelle, daughter of Hugues I., King of Cyprus, and of Henri, son of Boemond IV, le Borgue, Prince of Antioch. On succeeding to the throne of Cyprus Hugues relinquished his father's surname and adopted that of his mother's family, so that his descendants are known by the name of Lusignan, instead of Lusignean. ⁵ Amadi (p. 216) and Fl. Boustroon (p. 333) report that Hugues III. was buried at Santa Sophia, Nikosia. ⁶ Du Cange (F. d'outre Mer., p. 66) says that Jean I. was buried in the church of St. Dimitri at Nikosia.

⁷ Amadi (p. 202) and Fl. Boustroon (p. 109) mention the Church of the Templars at Nikosia as the place of Henri's burial.

LIST OF THE SOVEREIGNS OF THE LUSIGNAN DYNASTY. *Continued.*

Name.	Relationship to Predecessor.	Date of Accession.	Date of Death.	Place of Burial. (Lusignan)	Title.
Henri II.		1310 (Restored)	31st March, 1324	Franciscan Church, Nikosia ¹	
9. Hugues IV	Nephew	31st March, 1324	10th October, 1359 ²	St. Dominic, Nikosia ³	King of Jerusalem and Cyprus
10. Pierre I.	Son	10th Oct., 1359	17th January, 1369	" "	King of Jerusalem and Cyprus
11. Pierre II.	Son	17th January, 1369	13th October, 1382	" "	King of Jerusalem and Cyprus
12. Jacques I.	Uncle	October, 1382	30th Sept., 1398	" "	King of Jerusalem, Cyprus, and Armenia ⁴
13. Janus	Son	30th Sept., 1398	28th June, 1432	" "	King of Jerusalem, Cyprus, and Armenia
14. Jean II.	Son	28th June, 1432	26th July, 1458	" "	King of Jerusalem, Cyprus, and Armenia
15. Charlotte and Louis (husband)	Daughter and Son-in-law	26th July, 1458	16th July, 1487 ⁵	St. Peter's, Rome	Queen and King of Jerusalem, Cyprus, and Armenia
16. Jacques II.	Half-Brother	September, 1460	6th July, 1473	St. Nicolas, Famagusta	King of Jerusalem, Cyprus, and Armenia
17. Catarina Cornaro and Jacques III. ⁶	Widow and Son	6th July, 1473	26th August, 1474	St. Nicolas, Famagusta	Queen and King of Jerusalem, Cyprus, and Armenia
18. Catarina Cornaro (alone)			Abdicated 26th Feb., 1489, in favour of the Venetian Republic ⁷	Holy Apostles, Venice	Queen of Jerusalem, Cyprus, and Armenia

¹ Machata (p. 84) represents St. Dominic as the place of Henri's interment, as does also Strumbaldi (p. 47).² Hugues IV. caused Pierre, his eldest son, to be crowned King of Cyprus on 24th Nov., 1358, though he himself did not die until 10th Oct., 1359.³ Ft. Bousiron (p. 198) says that Hugues IV. was buried at Santa Sophia, Nikosia.⁴ On the death at Paris on 29th Nov., 1393, of Leon VI. (De Lusignan) without heirs male Jacques I. assumed the title of King of Armenia.⁵ Though Charlotte ceased to be *de facto* sovereign of Cyprus in Sept., 1460, she retained the title until 25th Feb., 1485, when she abdicated in favour of her nephew, Charles I. Duke of Savoy, from whom that house derives its present shadowy claims.⁶ Jacques III. was born on the 27th or 28th August, 1473.⁷ Catarina died on 10th July, 1510. During the rebuilding of the Church of the Holy Apostles (Santi Apostoli) her remains were transferred to the Church of Santo Salvatore.

APPENDIX IV.

CATALOGUE OF DATES.

PRINCIPAL DATES CONNECTED WITH THE ECCLESIASTICAL HISTORY OF CYPRUS.

- B.C. 58. Cyprus becomes a Roman province.
A.D. 45. Visit of Paul and Barnabas and conversion of Sergius Paulus.
A.D. 56 or 57. Martyrdom of Barnabas.
A.D. 115. Insurrection of the Jews.
A.D. 327. Visit of the Empress Helena.
A.D. 365. Cyprus included in the Byzantine Empire.
A.D. 368. Epiphanius the Great consecrated Archbishop.
A.D. 399 (402). Local Synod against Origen.
A.D. 403. Death of Epiphanius.
A.D. 431. The Council of Ephesus forbids the Patriarch of Antioch to interfere with the Cypriot Church.
A.D. 487. Renewed attempts at interference by Peter the Fuller, Patriarch of Antioch.
A.D. 487. Discovery of Barnabas' remains and bestowal of special privileges upon the Cypriot Church by the Emperor Zeno.
A.D. 632. Alleged invasion of the Arabs under Abubekr.
A.D. 648. Invasion by Moawiyah and destruction of Salamis.
A.D. 691. Emigration of the Cypriots to the Hellespont and formation of a new settlement at Nova Justinianopolis.
A.D. 691. Council in Trullo.
A.D. 802. Moslem invasion during the reign of the Caliph Harunal-Rashid.
A.D. 964. Final recovery of Cyprus by Nikephoros (II.) Phokas.
A.D. 1155. Raid by Renaud de Châtillon, Prince of Antioch.
A.D. 1156 (*circ.*). Deposition of John, Bishop of Amathus.
A.D. 1184. Isaac Komnenos erects Cyprus into an independent kingdom.
A.D. 1191. Conquest of the island by Cœur-de-Lion and its sale to the Templars.

- A.D. 1192. Insurrection against the Templars, who restore their purchase to Cœur-de-Lion.
- A.D. 1192. Guy de Lusignan, ex-King of Jerusalem, obtains the island from Cœur-de-Lion.
- A.D. 1196. Establishment of the Latin hierarchy.
- A.D. 1196. Amaury de Lusignan crowned first King of Cyprus.
- A.D. 1206. Tommaso Morosini, first Latin Patriarch of Constantinople, claims jurisdiction over the Cypriot Church.
- A.D. 1209. Foundation of the Cathedral of Santa Sophia at Nikosia.
- A.D. 1213. Dispute between Hugues I. and Innocent III. regarding the election of Durand to the See of Nikosia.
- A.D. 1220. Convention of Limassol.
- A.D. 1222. Ratification of the Convention of Limassol by the Legate, Cardinal Pelagius, at Famagusta, and reduction of the Orthodox Sees to four.
- A.D. 1222. Banishment of the Orthodox Archbishop Neophytos and appeal of the Cypriots to the Œcumenical Patriarch and Synod at Nicæa.
- A.D. 1223. First letter of the Œcumenical Patriarch Germanos to the Cypriots.
- A.D. 1228. Arrival of the Emperor Frederick II.
- A.D. 1228. Completion of the Cathedral of Santa Sophia at Nikosia.
- A.D. 1229. Second letter of the Œcumenical Patriarch Germanos to the Cypriots.
- A.D. 1229. Battle of Nikosia (23rd June).
- A.D. 1231. Martyrdom of thirteen Orthodox monks at Nikosia.
- A.D. 1231. The Œcumenical Patriarch Germanos remonstrates by letter with Pope Gregory IX. and the Cardinals.
- A.D. 1232-4. Gregory's two replies.
- A.D. 1232. Battle of Agridi.
- A.D. 1233. Capitulation of Kyrenia.
- A.D. 1248. Arrival of St. Louis for the Sixth Crusade.
- A.D. 1251. The Orthodox receive permission to elect another Archbishop.
- A.D. 1260. Germanos, the Orthodox primate, appeals to Alexander IV. against Hugo Fagianio the Latin Archbishop.
- A.D. 1260. Publication of the Papal Bull entitled the Summa Alexandrina or Bulla Cypria.
- A.D. 1308. Arrest of the Templars in Cyprus.
- A.D. 1311. The rebuilding of St. Nicolas at Famagusta commenced by Bishop Baudouin.
- A.D. 1313. Confiscation of the property of the Templars in favour of the Hospitallers.
- A.D. 1313. Popular demonstration in Nikosia against the Papal Legate.

- A.D. 1326. Consecration of the Cathedral of Santa Sophia.
- A.D. 1340. Recovery of the cross stolen from Tochni.
- A.D. 1359. Arrival at Kyrenia of the Papal Legate, Pierre de Thomas.
- A.D. 1373. Invasion of Cyprus by the Genoese and capture of Famagusta.
- A.D. 1426. The Mameluke invasion and battle of Chierochitia.
- A.D. 1426. Cyprus becomes tributary to the Sultans of Egypt.
- A.D. 1441. Jean II. marries Helena Palæologos. Revival of Orthodox influence.
- A.D. 1460. Jacques II. usurps the throne of Cyprus.
- A.D. 1472. Marriage of Jacques II. with Catarina Cornaro.
- A.D. 1473. Death of Jacques II.
- A.D. 1489. Annexation of Cyprus by Venice.
- A.D. 1517. Cyprus becomes a fief of the Sultans of Turkey.
- A.D. 1546. Rebellion of James the Cretan surnamed Didaskalos.
- A.D. 1570. Turkish invasion and capture of Nikosia.
- A.D. 1571. Siege and capture of Famagusta.
- A.D. 1572. Expulsion of the Latin hierarchy and restoration of the Orthodox prelates.
- A.D. 1600. Deposition of Archbishop Athanasios.
- A.D. 1600. Joakim, Patriarch of Antioch, attempts to interfere with the Church of Cyprus.
- A.D. 1668. Synod against the Calvinists assembled at Nikosia by Archbishop Nikephoros.
- A.D. 1674. Hilarion Kigala consecrated Archbishop.
- A.D. 1730. Banishment of Archbishop Silvestros to Avret-Odasi.
- A.D. 1743. Deposition and imprisonment of Archbishop Philotheos.
- A.D. 1743. Intrusion of Neophytos into the See of Nikosia.
- A.D. 1760. Flight of Archbishop Paisios to Beyrout.
- A.D. 1760. Intrusion into the See of Nikosia of the Deacon Kyprianos.
- A.D. 1783. Flight of the bishops to Smyrna, and attempted substitution of others by the Muhassil Haji Abd' ul Baki Agha.
- A.D. 1810. Deposition and banishment of Archbishop Chrysanthos to Eubœa.
- A.D. 1821. Murder of Archbishop Kyprianos and suffragans at Nikosia.
- A.D. 1821. Consecration of their successors by the Bishops of Epiphania, Seleucia and Emesa.
- A.D. 1827. Banishment of Archbishop Damaskenos to Sparta.
- A.D. 1840. Resignation of Archbishop Panaretos and consecration of Joannikios.
- A.D. 1865. Election of Sophronios II., the late occupant of the See of Nikosia.
- A.D. 1878. Occupation of Cyprus by Great Britain.

APPENDIX V.

DECREES OF THE COUNCIL OF NIKOSIA, 1668.

Philippos
Georgiou, pp.
94-96, note (a)

HILARION, by the grace of God and of the Œcumenical throne equal to a bishop, great theologian of the same Holy See, and exarch of the teachers everywhere of the Church. To all who shall meet with and read the present writings of our humility we do affirm that the subjoined summaries of a Synod held on the 8th April of the present year in the Church of the glorious Archangel under the presidency of the most blessed Archbishop of all Cyprus, Kyr Nikephoros, the most all-holy Metropolitans. Kyr Makarios of Paphos, Kyr Nikephoros of Kyrenia, Kyr Gerasimos of Nemesos, and, in addition to these, our humility also, together with the Exarchs of Famagusta, Arsinoë, Kurion, Soli, and many hegoumenoi, dignitaries and priests, being his assessors. were copied word for word in Levkosia, the famed metropolis of the Island of Cyprus. The acts of which Synod are preserved and kept among us, the summaries only, *viz.*, the abridged definitions following their detailed teaching we ourselves have copied, the most holy father François de Brissac, the Capuchin, and his brethren begging and entreating that they might be printed.

FROM THE TEACHING OF THE FIRST SUMMARY. CONCERNING THE IMMACULATE MYSTERIES.

Therefore if any one shall say that the bread and wine offered by a true priest are not after their consecration (by certain specified words prescribed by Christ) essentially and really the very body and blood of the God-man Christ Jesus, our Saviour, but are either a type and symbol, or that the substance of the bread and wine is preserved together with the sacrament, and not rather that they are altogether absent after the consecration (being only supernaturally preserved together with the quantity and the remaining accidents) so that there takes place a true and real transubstantiation, *i.e.*, a change of all the pre-existing substance of the bread and wine into the entire substance of the Lord's body and blood, or that it is not properly a reasonable and bloodless sacrifice, a propitiation in itself of the sins of those living and dying in repentance, or that

the Mysteries themselves ought not to be paid the same kind of adoration (*λατρευτικῶς*) as the God-man, our Lord, who sits at the right hand of the Eternal Father, let him be adjudged an heretic and liable to the penalties of heretics.

FROM THE SECOND SUMMARY. CONCERNING EPISCOPACY.

Therefore they who say that Episcopacy was not ordained by Christ, and that it was not equally transmitted to us and to their successors by those who received it, or that it is not transmitted by any special ceremonial form, or that it is not necessary for the sacred government of the Church, or that ordination is perfectly conferred by the vote or choice of the people and clergy alone without the imposition of a bishop's hands, such persons are to be deemed guilty of heresy as both destroying the ancient tradition of the holy Apostles and subverting ecclesiastical order.

FROM THE THIRD SUMMARY. CONCERNING THE HOLY CHRISM.

If any one shall not acknowledge the most holy Chrism to be properly one of the seven Sacraments ordained by the all-King Christ according to the tradition of the Apostles, nor that grace and special sanctification are conferred by it through the Holy Spirit upon those freshly anointed, as a token of perceptible royal dignity, sealing them for an inheritance of a heavenly kingdom, as well as strength and courage against visible and invisible enemies, and the savour of a sweet smell to God in good works, such an one destroys the completeness of the Church's order, which Wisdom building Prov. ix. 1. her house with the seven pillars foreshadowed, and the ancient Law prefigured by the seven-branched candlestick and other types in the Temple.

FROM THE FOURTH SUMMARY. CONCERNING FASTING.

Wherefore also we agreeing with the ordinances of the holy Synod in Gangra join with it in declaring that if any one of deliberate practice fasts on Sundays, or without bodily necessity disregards the traditional fasts, which are universally observed by the Church, let him be anathema.¹

Concilium
Gangrense,
Canons xviii.
xix.

¹ COUNCIL OF GANGRA (A.D. 325-380(?)).

Canon XVIII. If any one from pretended asceticism fasts on Sunday let him be anathema.

The Eustathians fasted on Sunday, but ate on the fast days of the Church.

Canon XIX. If any ascetic, as professing perfect understanding, and without bodily necessity, out of pride does not keep the fasts universally commanded, and observed by the whole Church, let him be anathema.

FROM THE FIFTH SUMMARY. CONCERNING THE MONASTIC STATE.

If any one therefore condemns the manner of life of the monks, which is equal to that of the angels, and shall speak evil of their constitutions and vows as being inventions of Satan, whether virginity and celibacy, or poverty and voluntary indigence, or elevating humility and obedience, or mortification in dress and food, and vigils and sleepings on the ground, and all such things, and himself recommends the pursuit of pleasure, the seared token of a sensual and diseased mode of life, he draws to himself parallelwise, or even more deservedly, the anathema which the holy Synod in Gangra fulminated against those who, being in virginity and continence, through pride and a truly seared conscience vilify such as live in marriage and a freedom of meats.¹

Council. Gangra, Canon 11, ix., x.

FROM THE SIXTH SUMMARY. CONCERNING THE ADORATION AND INTERCESSION OF THE SAINTS.

Therefore those who reject the inferior adoration (τὴν δουλικὴν προσκύνησιν)² of the saints and question their intercession on behalf of their suppliants, and the respect paid to the holy eikons and the sacred vessels, we reject and turn from no less than we do from those who were the former enemies of the saints and were liable to the imprecations of the Seventh Synod, and at the same time we publish and proclaim them to be enemies of the traditions of the fathers and of the assembly of the Orthodox.

(2nd. Nice, A.D. 787).

FROM THE SEVENTH SUMMARY. CONCERNING COMMEMORATIONS OF THE DEAD.

Wherefore we confidently declare that those who abolish good works and offerings and such like things, which are done on behalf

¹ COUNCIL OF GANGRA.

Canon 2. If any one condemns one who eats meat, though he abstains from blood, idolatrous sacrifices, and things strangled, and is faithful and devout, as if in so doing he had no hope of salvation, let him be anathema.

Canon 9. If any one lives unmarried or in continence, avoiding marriage from contempt, and not because of the beauty of holiness of virginity, let him be anathema.

Canon 10. If any one of those who for the Lord's sake remain single, in pride exalt himself above those who are married let him be anathema.

² Romish divines distinguish between three kinds of worship or adoration:—

i. Latria (λατρεία) which belongs only to God.

ii. Dulia (δουλεία) which belongs to glorified saints in general.

iii. Hyperdulia (ὑπερδουλεία) which belongs to the human nature of Christ and to the Blessed Virgin.

Cf. Browne. xxxix. Articles, p. 518.

of those who have died in faith and repentance, and who deny that for souls which are in pain through the loss and postponement of happiness these things are useful for repose and shortening of the postponement, are to be condemned as being in reality alien to the Orthodox communion and transgressors of the apostolic and patristic traditions.

CONCLUSION.

This is the Orthodox faith of the Eastern Church, this also the quadripartite thrones of the most all-holy Patriarchs of the East, our brother worshippers and fellow-labourers, defend, *viz.*, the Patriarchs of Constantinople, Alexandria, Antioch and Jerusalem. This also the remaining nations of the world, who are in communion with us, profess, especially the most magnificent empire of the Muscovites, the peoples of far-extending Russia, of Bulgaria and Servia, of both Upper and Lower Mæsia, the Epirotes, Arabs, Egyptians, or, to speak briefly, so as to avoid enumerating the remaining nations of Europe and Asia, not easy to be numbered, all who receive and honour the Seventh (Ecumenical) Synod. This faith also our holy Church of the Cypriots by the good pleasure of God has kept until now whole and undefiled. May this confession be for salvation to us and to all in Christ Jesus, to whom be glory and everlasting power, Amen. Levkosia, 9th November, 1668. Indiction 7.

Philippos Georgiou vouches for the authenticity of the above in the following words :—

“These decrees exactly as they were drawn up by Hilarion we have fortunately discovered in a MS. belonging to the library of the archbishopric, transcribed in the year 1743 from an autograph of Hilarion, according to a note which the said MS. bears. We also transcribing from it quote them here exactly with the note of the copyist there prefixed who, according to Kyprianos (p. 362), was Paisios, the then Archimandrite of the Archbishopric and subsequently Archbishop of Cyprus.

“These subjoined summaries I found (says the Archimandrite Paisios) in the sacristy of this most holy Archbishopric during the year 1743 in a torn note-book in the handwriting of the same Kyr Hilarion, as he certifies with his own signature.”

Philippos Georgiou also remarks as follows with regard to the doctrinal teaching of these articles :—

“Let it be permitted us to observe here that the compiler of these decrees appears to us to introduce surreptitiously in two places opinions of the Latin Church.

Of. Concil.
Trident.
Sessio xlii.,
(1) ch. 1.

"First of all in the summary concerning the Immaculate Mysteries he says: 'After the bread and wine are consecrated (by certain specified words prescribed by Christ)'. From what he says in the parenthesis it is evident he means the words of Christ, 'Take, eat,' etc., and that by virtue of these words, or in the saying of these words the consecration is effected, *viz.*, the bread and wine are transubstantiated, which is an erroneous opinion of the Latin Church.

Ibid., Sessio
xxv. (2)

"Secondly in the summary concerning commemorations where he says that 'good works, etc. are useful for repose and shortening of the postponement,' he is evidently inclining to the doctrine of the Latin Purgatory. But we leave the authoritative decision regarding these points to the theologians. We only add that the compiler of these decrees possibly fell into these errors from being educated in the college at Rome."

¹COUNCIL OF TRENT.

"All our forefathers, as many as were in the true Church of Christ, who have discoursed of this most holy sacrament, have most openly professed, that our Redeemer instituted this so admirable a sacrament at the last supper, when, after the blessing of the bread and wine, He bore witness, in distinct and clear words, that He gave them His own very Body, and His own Blood, etc."

Ibid., ch. iv.,
On Transub-
stantiation.

"But because Christ, our Redeemer, declared that which He offered under the species of bread to be verily His own body, therefore has it ever been a firm belief in the Church of God, and this holy Synod doth now declare it anew, that, by the consecration of the bread and of the wine, a conversion takes place of the whole substance of the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of His blood. Which conversion is, by the holy Catholic Church, conveniently and properly called Transubstantiation."

²"Whereas the Catholic Church, instructed by the Holy Ghost, has, from the sacred writings and the ancient traditions of the fathers, taught, in sacred councils, and very recently in this oecumenical Synod, that there is a Purgatory, and that the souls there detained are relieved by the suffrages of the faithful, but chiefly by the acceptable sacrifice of the altar; the holy synod enjoins on bishops that they diligently strive that the sound doctrine touching Purgatory, delivered by the holy fathers and sacred councils, be believed, held, taught, and everywhere proclaimed by the faithful of Christ."

"And let the bishops take care, that the suffrages of the faithful who are living, to wit, the sacrifices of masses, prayers, almsgivings, and other works of piety, which have been wont to be performed by the faithful for the other faithful departed, be piously and devoutly performed, according to the institutes of the Church, etc."

APPENDIX VI.

BERAT APPOINTING SOPHRONIOS ARCHBISHOP OF CYPRUS.

IMPERIAL BERAT ISSUED TO THE LATE MOST BLESSED ARCHBISHOP, Philippos Georgiou, pp. 136-143.
KYR SOPHRONIOS, AFTER HIS PROCLAMATION IN 1865.¹

SINCE it has become necessary on the news of the death of the monk Makarios, Archbishop of the island of Cyprus, etc., which was lately announced, that a successor to him should be elected, and since the monk Sophronios (may his dignity be prolonged) the bearer of our present imperial Berat (Βεράτιον) (may the president of the Christian nation be strengthened) has been elected Archbishop by unanimous choice and approval, We, being certified concerning this by a general memorial (μαχζάριον)² on the part of the committee appointed from the Rayahs of the same island chosen for this purpose, who have humbly presented it, and likewise being notified by a report³ (μασβατά) of the general council of the same island, after consulting the archives, in which the office of the archbishopric of the same island, etc., was found duly registered and inserted during the lifetime of the deceased, and after receiving the necessary information and notification that the customary present of 100,000 aspers (ἄσπρα)⁴ has been paid in specie to the proper office by agreement, and in accordance with our previous firman, do issue our present imperial Berat and do decree that:—

¹ Mr. Cobham in his *Excerpta Cypria* (p. 339) very justly remarks that this Berat is a document of some historical interest, as it is probably the last that will ever be issued to an Archbishop of Cyprus.

The original Berat or Charter was of course published in Turkish. The present translation is made from the Romaic Version, which is to be found in Philippos Georgiou's work. The author has had the advantage of comparing it with the translation by Mr. Cobham in the *Excerpta Cypria* as well as of having his own translation revised by him.

² Mazhar = a memorial (signed by all present).

³ Mazbata = *proces-verbal*, report.

⁴ Asper = $\frac{1}{4}$ of a para, 100,000 aspers (at current rate) = £4 12s. 5d. The old piastre probably is meant at eight to the £1. The sum then would be about £100 sterling.

1. The said monk Sophronios shall govern the said Archbishopric of Cyprus, etc., according to ancient usage.

2. The metropolitans, bishops, abbots, priests, nuns, and other Christians, who are subject to his jurisdiction, shall in accordance with the usage, which has prevailed from ancient times, and their religious duty acknowledge him as Archbishop, and shall not show themselves reprehensibly negligent in the duty of their obedience.

3. He shall not be impeded in the office of his Archbishopric by any one soever, and no one shall interfere with or disturb him.

4. No one without superior orders shall deprive him of the churches or monasteries, which have been in the possession of the Archbishop from ancient times.

5. No one shall interfere in their repair when this is carried out within their ancient boundaries by permission of the tribunal and our exalted firman.¹

6. Without the sealed petition of the Archbishop for the time being, the dignity of metropolitan or bishop shall not be bestowed upon any one, nor shall the authority and exercise of the rights of such be permitted.

7. When a Christian wishes to be married or divorced in conformity with their religious canons, the Archbishop or his agents, appointed by our exalted decree, or his mere letter, shall officiate, and no one else shall interfere or take part therein.

8. Whatever any of the monks and other Christians at their death shall bequeath as an offering, in conformity with their religious customs, to the poor of the churches, or to the Archbishop, shall be allowed, Christian witnesses being heard by the tribunal according to their religion.

9. When metropolitans, bishops, abbots, priests, and others, monks and such like, who are subject to the Archbishop, are charged with acting contrary to their religion, they shall be punished in accordance with their religious usages (provided that the punishment laid down by penal regulations is not exceeded or altered) in order that they may repent and promise they will never again fall into such error, and no one else shall interfere in such matters.

10. If any of the priests, or of the commissaries of the Archbishop, shall perform a marriage that is unlawful according to their religion, without his express sanction and approval, he shall be punished by the tribunal.

11. When in accordance with their religious canons the question arises of expelling metropolitans, bishops, priests, monks and abbots,

¹ The Romaic Version of this clause runs thus :—

Ε'. Οὐδεὶς γὰρ μὴ ἐπεμβαίῃ διὰ τὴν ἐπισκοπὴν των, ὅταν αὐταὶ εἰς τὰ παλαιὰ τῶν δρια γίνωνται μετὰ τὴν ἀδειαν τῆς κρίσεως καὶ μετὰ ὑψηλὸν μου φερμάνιον.

As the word in the Turkish original corresponds to "repair," one is led to conjecture that ἐπισκοπὴν here is a misprint for ἐπισκευήν.

and of substituting deserving persons for them, the said Archbishop shall dismiss (*ἀζλι*)¹ them according to their canon law. And in order that he may substitute for them deserving monks and appoint them metropolitans and bishops, he must report the case at our capital, notifying it in a memorial, (*ἀρζι*)² and, after the customary and regular presents have been paid into the treasury, the Berats recognising their position and the necessary holy decrees shall be given into their hands.

12. Since the said Archbishop is empowered in accordance with ancient regulations and by virtue of his Berat to receive archiepiscopal dues exacted from every class, metropolitans, bishops, monks, abbots, and other Christians, the Qazis for the time being shall assist and cause them to be paid to the agents, sent purposely for their collection and furnished with our sacred decree, or with his mere letter.

13. The charitable moneys, which were formerly and from the first paid by the Christians, and the canonical dues received from holy wells, monasteries, and marriages, as also the rest of the casual revenues of the Archbishopric, shall in accordance with ancient custom and the purport of his Berat be paid to the said Archbishop without objection or delay.

14. If any monks through love of worldly cares shall contrary to their religious vows roam at will in the parts situated within the boundaries of his archiepiscopal jurisdiction, the Archbishop shall send such back to the monasteries where they originally resided.

15. When it is necessary for them to traverse dangerous places, they may, with a view to making their journey easier, disguise themselves as laymen. And when in time of necessity they carry arms to ensure the safety of their lives and to avoid danger, no annoyance shall be caused them on the part of the Miri-Miran (*Μιρι-Μιράνιδες*)³ Miri-Liwa (*Μιρι-Λιβάδες*)⁴ and other authorities.

16. No one shall have power to make a Christian a Mussulman against his will.

17. When any one of the metropolitans, who are under the jurisdiction of the Archbishop of Cyprus for the time being, proposes to visit our capital on private affairs, permission shall be granted by the said Archbishop, and no one else shall hinder him.

18. When any of the metropolitans and bishops owing canonical dues have no money to pay them, and instead of money offer stuffs and clothing, which are intended to be reckoned in lieu of their canonical dues, his men and agents, who convey them, are not to be interfered with during the whole of their journey by any of the

¹Azl = dismissal.

²Arz = petition, memorial.

³Miri-Miran, civil governor of a district with rank of lieutenant-general.

⁴Miri-Liwa, major-general.

superintendents at the different stations and customs' piers, or by any one else soever, for the payment of any fee or customs' dues.

19. Custom-house and octroi superintendents and their chiefs, and any one soever, are not to trouble with demands those who convey fruit from vineyards, which the said Archbishop cultivates for his own use, and such produce as the Christians have always given by way of charity in wine, oil, honey, and the like, according to ancient custom.

20. All the Waqf (Βακίφια)¹ property of the churches under the control of the Archbishop, including vineyards, gardens, farms, (τζιφλίκια)² fields, pastures (τζαίρια)³ fairs, holy wells, mills, flocks and other ecclesiastical property, are all under the authority and direction of the said Archbishop, and no one else shall interfere with them.

21. When an inquiry has been made on the part of the Pashas, Qazis, and Naibs (Ναίπιδες)⁴ and a petition lodged against a metropolitan, or bishop of a diocese, dealing with his evil conduct and behaviour, and praying that he may be deposed or banished, this shall not take place until the exact truth of the matter is known, and even though they succeed in getting our exalted firman published on the subject, yet notwithstanding it shall be of none effect.

22. If through any intrigue a sacred decree has been published on the part of our government and has reached the place, to which it was addressed, that it may be of none effect they shall write to the Imperial Government to report the affair and to put an end to it.

23. If any Christians during their lifetime dedicate to the Archbishop, metropolitans and bishops any small objects, or again, according to their religious customs, do so either by word of mouth or by expressing an intention to make such, after their death these shall be recovered from their heirs through the tribunal.

24. When canonical and other customary dues in general, whether much or little, according to the condition of each church, are being received by the metropolitans, or bishops, or the agents appointed by them, they shall not be interfered with by any one.

25. When a difference arises between two Christians regarding marriage or divorce and other questions he (i.e. the Archbishop) shall with the consent of the disputants reconcile them.

26. When they put a man on his oath, or punish him with excommunication, as this penalty is styled, in accordance with their religious customs, no interference or annoyance, as well as no

¹ Waqf = property held in mortmain.

² Chiftliq = farm.

³ Chayir = pasture land.

⁴ Na'ib = deputy of the Qazi.

harm or injury shall be caused them on the part of the judicial authorities.

27. Without the consent and permission of the Archbishop and metropolitans, priests who are within the jurisdiction of their dioceses shall not perform marriages contrary to their religious ordinances or to any particular canon.

28. When metropolitans, bishops, nuns, and other monks die without heirs whatever property they may possess, whether cash, or chattels, or horses, or other ecclesiastical object, the Archbishop acquires, and the officials of the Beit-ul-Mal (Μπέιτ-ουλ-Μάλλ)¹ and Qassâm (Κασσάμ)² the Mutevellis (Μουτεβελλίδες)³ the governors, or any one else shall not interfere.

29. If any persons of position or importance, whoever they may be, insist on demanding that such and such a woman shall be given to such and such a man, this shall not be carried out by force.

30. So also the demands that such and such a priest shall be expelled from his ecclesiastical position, that it may be given to such and such another, such offensive proposals shall not be carried out.

31. When for the punishment and correction of a Christian he (*i.e.*, the Archbishop), sends what they call an excommunication, *viz.*, the document imposing the punishment, no one shall interfere.

32. When any of the above-mentioned persons, who are united in marriage contrary to the ordinances of their religion, die, since it would infringe these rules if they entered the Church, the judicial and civil authorities and persons of influence and position, whoever they may be, shall not force the priests saying: "Bury the dead" (σηκώσατε τὸν ἀποθανόντα).

33. When the said Archbishop punishes in canonical form, as we have explained above, those of the bishops and priests who obstinately refuse to pay their customary canonical dues, and shaves their hair and expels them, and in their room substitutes others, no one shall interfere with him.

34. When any Christians bequeath a legacy of the third part of their property to churches, monasteries, and the Archbishop, it shall be recovered from their heirs by the tribunal.

35. When the arrest of a priest, monk, or nun, has been decided on and deemed necessary by the tribunal, the arrest itself shall be effected through the said Archbishop.

36. When any members of the monastic order, not having a recognised position in any church or monastery, wander at large and create scandals, the said Archbishop shall punish and restrain them in the manner mentioned above.

¹ Beitu-'l mal = public treasury.

² Qassâm = Probate Court.

³ Mutevelli = trustee of property in mortmain.

37. When the Archbishop annually inspects the accounts of the superintendents of churches and monasteries at the close of their year of office they shall, if found in arrears, be compelled by the tribunal to pay. And when he dismisses such defaulters and appoints in their stead according to their religious usages worthy and competent successors, he shall not be interfered with by any one.

38. None of the monks, who by virtue of our exalted Berats are now in possession of the dignity and discharge the duties of a metropolitan, or bishop, shall be injured or annoyed by the civil authorities.

39. When any one of them dies, our necessary imperial Berats shall be granted to the person chosen to succeed him by virtue of the imperial decrees originally in force.

40. The Archbishops of Cyprus for the time being shall not be dismissed without just cause nor be replaced by others through mere favouritism.

41. The petition of the Archbishops is regarded as admissible. In matters connected with their religion they shall receive a friendly hearing on whatever subject they may wish to report and make representations.

42. If any desire to become Archbishops not the smallest consideration shall be given to their personal claims. For the bishops ought to be learned and devoted to their religious duties and have full powers in all such matters: and according to our exalted imperial decree as published *ab antiquo* they must be free from influence or annoyance from any one soever.

43. None of the executive or other officials shall prevent the said Archbishop from carrying his staff in his hand, and no annoyance also shall be caused him on account of the horse or mule which he rides.

44. Against the wish of the said Archbishop no one shall be permitted to molest him under the pretext that We insist on their employment as his servants.

45. In the management of affairs, which affect their religion, as also in the immediate possession and administration of their property no one shall in any way whatever hinder them or take part in such matters, but he shall remain undisturbed and unmolested.

So let them know.

Let them respect our holy sign.

Written in the beginning of the month Shawwal in the year 1282.¹

¹The beginning of the month Shawwal, Anno Hegiræ 1282, would fall between 17th and 26th February, Anno Domini 1866, the fifth year of the reign of Sultan Abdul Aziz.

APPENDIX VII.

COPIES OF LETTERS ADDRESSED TO THE BISHOPS OF CYPRUS WITH REPLIES.

1.

Ἐν Τροόδῳ, Κύπρῳ,
Τῇ 25ῃ Σεπτεμβρίου, '94.

Τῷ Μακαριωτάτῳ Ἀρχιεπισκόπῳ Νέας Ἰουστινιανῆς καὶ πάσης Κύπρου
Κυρίῳ μοι Κυρίῳ Σωφρονίῳ κ.τ.λ, κ.τ.λ, κ.τ.λ.,

Μακαριώτατε,

Ἐλπίζω ὅτι ἡ Ὑμετέρα Μακαριότης θέλει μὲ συγχωρήσει διὰ τὸ
θάρρῶς ὁ λαμβάνω ἀπευθίνων Ὑμῖν τὴν παροῦσαν ἐπιστολὴν, ἀλλ' ἤθελον
θεωρήσει μεγάλην χάριν εἰς ἡμετέραν τὴν καλοσύνην νὰ μοι παρέξητε πᾶσαν
δυνατὴν πληροφορίαν ἐπὶ τῶν ἀκολουθῶν ζητημάτων.

α'. Τὸν ἀριθμὸν πάντων τῶν ἐκκλησιαστικῶν παντὸς βαθμοῦ, συμπερι-
λαμβανομένων τῶν μοναχῶν, ἐν ταῖς διαφόροις ἐπαρχίαις.

β'. Τὰ εἰσοδήματα πασῶν τῶν μητροπόλεων καὶ πόθεν προέρχονται.

γ'. Τὸν τρόπον διοικήσεως πάσης ἐπαρχίας μετὰ τῶν τίτλων τῶν ὑπαλ-
λήλων καὶ τῶν διαφόρων ὑπηρεσιῶν αὐτῶν.

δ'. Τὸν ἀριθμὸν τῶν νῦν ἐν τῇ νήσῳ λειτουργουσῶν μονῶν.

Ὑποχρεοῦμαι νὰ κάμω τὴν αἴτησιν ταύτην διότι πρὸ πολλοῦ καταγίνομαι
εἰς τὴν ἐκδοσιν βιβλίου περὶ τῆς “Ἱστορίας τοῦ Χριστιανισμοῦ ἐν Κύπρῳ.”
Ὡς κεφαλὴ τῆς Ὁρθοδόξου Ἐκκλησίας ἐν Κύπρῳ νομίζω ὅτι ἡ Ὑμετέρα
Μακαριότης δύναται νὰ μὲ βοηθήσῃ κάλλιον παντὸς ἄλλου.

Ἐλαβον σπουδαίας πληροφορίας ἀπ' ἔργου τινος τοῦ Κυπριανοῦ—
“Ἱστορία χρονολογικὴ τῆς νήσου Κύπρου”—καθὼς ἐπίσης καὶ ἀφ' ἑτέρου
τίνος τοῦ Φιλίππου Γεωργίου—“Εἰδήσεις ἱστορικαὶ περὶ τῆς Ἐκκλησίας
τῆς Κύπρου”—ἀλλὰ τὸ μὲν πρῶτον εἶναι κάπως παλαιὰς χρονολογίας, ἐκ
δὲ τοῦ δευτέρου δὲν δύναται τις νὰ λάβῃ τὰς ἀπαιτουμένας πληροφορίας.

Ἐπειδὴ ὁ σκοπός μου εἶναι νὰ καταστήσω τὸ βιβλίον ὅσον τὸ δυνατόν
ἀκριβές, ἐλπίζω ὅτι τοῦτο ἔσται ἀρκούσα δικαιολόγησις διὰ τὴν ἐνόχλησιν
ἣν δίδω Ὑμῖν.

Ὅταν ἔλθω εἰς Λευκωσίαν ἐλπίζω νὰ λάβω τὴν τιμὴν νὰ ἐπισκεφθῶ
αὐτοπροσώπως καὶ νὰ εὐχαριστήσω τὴν Ὑμετέραν Μακαριότητα διὰ τὴν
εὐγενή σας ὑποστήριξιν.

Ἐχω τὴν τιμὴν νὰ ἤμαι

Τῆς Ὑμετέρας Μακαριότητος

εὐπειθέστατος θεράπων

Ἰωάννης Χάκεττ

Ἱερεὺς τοῦ Ἀγγλικοῦ στρατοῦ ἐν Κύπρῳ.

2.

Αἰδεσιμώτατε Κύριε,

Ὁλίγον ἄργα μὲν, διότι εὐρίσκομαι ἔτι εἰς περιοδείαν, ἀλλ' εὐχαρίστως ἀπαντῶ εἰς τὴν ἀπὸ 17 Ὀκτωβρίου τρέχοντος ἐπιστολὴν τῆς ὑμετέρας Αἰδεσιμότητος σχετικῶς πρὸς τὰ ζητήματα, δι' ἃ ἐπιθυμεῖτε νὰ δώσω ὑμῖν τὰς δυνατὰς πληροφορίας.

1. Οἱ ὑπάρχοντες κληρικοὶ παντὸς βαθμοῦ καθ' ὅλην τὴν ἐκκλησιαστικὴν τῆς Πάφου ἐπαρχίαν ἀναβαίνουνσι μέχρι τῶν διακοσίων τεσσαράκοντα· ἐκ τούτων οἱ μὲν 225 ἔχουσι βαθμὸν πρεσβυτέρου, οἱ δὲ 15 βαθμὸν ἱεροδιακόνου· Μοναχοὶ (“Μεγαλόσχημοι”) δὲν ὑπάρχουσιν ἐν Πάφῳ, εἰ μὴ ἀπλοῖ τινες “ῥασσοφόροι,” ἐκ τῶν 225 τῶν ἐχόντων βαθμὸν πρεσβυτέρου, οἱ 205 εἶναι ἑγγαμοὶ Ἱερεῖς καὶ ἀνήκουσιν εἰς 96 χωρία, οἱ δὲ ἑτέροι 20 εἰσὶν ἐπίσης τοῦ αὐτοῦ βαθμοῦ, ἀλλ' ἐπειδὴ καὶ ἀνήκουσιν εἰς Μοναστήρια, τυγχάνουσι τῶν τῆς “ῥασσοφορίας” εὐχῶν, καὶ διὰ τοῦτο μένουσιν ἀγαμοὶ καὶ καλοῦνται “Ἱερομόναχοι”.

2. Τὰ εἰσοδήματα τῆς Μητροπόλεως προέρχονται ἀπὸ κτήματα, καὶ ἐκ προαιρετικῶν συνεισφορῶν τῶν Χριστιανῶν συμφώνως τῇ ἀνέκαθεν ἐπικρατούσῃ συνθέρᾳ.

3. Μοναστήρια εἰσέτι διατηρούμενα ἐν Πάφῳ ὑπάρχουσι τρία, τὸ τοῦ Ἀγίου Νεοφύτου, τὸ τῆς Παναγίας “Χρυσορροιατίσσης” καὶ τὸ τῆς Παναγίας “Τρωδιτίσσης”. Ἐκ τούτων τὸ τοῦ Ἀγίου Νεοφύτου ὑπάγεται εἰς τὸν τῆς Ἀρχιεπισκοπῆς Θρόνον, τὰ δὲ ἑτέρα δύο εἰς τὸν τῆς Πάφου Θρόνον· ἕκαστον μοναστήριον διευθύνεται ὑπὸ ἐνὸς Ἡγουμένου, ὑποχρεομένου εἰς λογοδοσίαν πρὸς τὴν ἐκκλησιαστικὴν Ἀρχὴν, εἰς ἣν ὑπάγεται.

4. Τὰς θρονικάς ὑποθέσεις κατὰ τὸ ἀνέκαθεν ἐνεργούσι, συμφώνως τῇ θελήσει τοῦ Μητροπολίτου, δύο ὑπάλληλοι τοῦ θρόνου, φέροντες ὁ μὲν εἰς βαθμὸν “Ἀρχιμανδρίτου,” ὁ δὲ ἑτερος “Ἐξάρχου,” ὑπάρχει δὲ καὶ τρίτος ὑπάλληλος μὲ βαθμὸν “Ἀρχidiaκόνου,” ὁ ὁποῖος φροντίζει τῶν δεόντων κατὰ τὰς ἀρχιερατικὰς λειτουργίας. Τὰς δὲ τῶν ἐκκλησιῶν τῶν χωρίων ὑποθέσεις διευθύνουσιν ἐπιτροπαὶ ἐκλεγόμεναι ὑπὸ τῶν κατοίκων τῇ συγκαταθέσει καὶ ἐγκρίσει τῆς ἐκκλησιαστικῆς Ἀρχῆς.

Εὐχόμενος δὲ τῷ Θεῷ ὑπὲρ τῆς ἐν υἡεῖα καὶ ἐπιτυχίᾳ ἀποπερατώσεως τοῦ ἔργου, ὅπερ ἀνελάβετε, διατελῶ

Πρόθυμος

✠ Ὁ Πάφου Ἐπιφάνιος.

Ἐν Μητροπόλει Πάφου,
τῇ 23/4 Νοεμβρίου 1894.

3.

Πρὸς τὸν αἰδεσιμώτατον Ἰωάννην ἱερέα τοῦ ἐν Κίπρῳ Ἀγγλικοῦ στρατοῦ.

Αἰδεσιμώτατε,

Περιερχόμενος τὰ χωρία τῆς ἐπαρχίας μου λίαν ἄργα ἔλαβον τὴν ἀπὸ 15 Ὀκτωβρίου ἐπιστολὴν τῆς ὑμετ. αἰδεσιμότητος, καὶ διὰ τοῦτο ἐβράδυνα καὶ ἐγὼ ν' ἀπαντήσω εἰς αὐτήν, ἐφ' ᾧ καὶ ζητῶ συγγνώμην.

Διὰ τῆς ἐπιστολῆς ὑμῶν αἰτεῖτε παρ' ἐμοῦ τὰς ἐξῆς πληροφορίας.

1. Τὸν ἀριθμὸν πάντων τῶν ἐκκλησιαστικῶν παντὸς βαθμοῦ, συμπεριλαμβανομένων καὶ τῶν μοναχῶν.

2. Τὰ εἰσοδήματα ¹ αὐτῆς (ἴσως ἠθέλετε νὰ εἴπητε αὐτῶν, δηλαδὴ τῶν ἱερῶν) καὶ πόθεν προέρχονται.

3. Τὸν τρόπον τῆς διοικήσεως ¹ αὐτῆς (ἴσως αὐτῶν, δηλαδὴ τῶν ἐκκλησιῶν) μετὰ τῶν τίτλων τῶν ὑπαλλήλων καὶ τῶν διαφόρων ὑπηρεσιῶν αὐτῶν.

4. Τὸν ἀριθμὸν τῶν νῦν ἐν αὐτῇ λειτουργουσῶν Μονῶν.

Ἀπαντῶν κατὰ τὴν αὐτὴν τάξιν καὶ σειρὰν λέγω τὰ ἑξῆς.

1. Ἡ ἐμὴ ἐπαρχία ἀπαρτιζομένη ἐκ δύο πόλεων, Λάρνακος καὶ Λεμεσσοῦ καὶ 100 περίπου χωρίων, συμπεριλαμβανομένης καὶ τῆς ἐμῆς Μητροπόλεως καὶ δύο λειτουργουσῶν Μονῶν, ἔχει ἐν συνόλῳ 174 ἱερεῖς καὶ 18 ἱεροδιακόνους, διηρημένους ὡς ἑξῆς.

Ἡ Μητρόπολις ἔχει ἓνα Ἀρχιμανδρίτην καὶ ἓνα Ἐξάρχον, οἵτινες εἶναι ἱερεῖς· ἓνα Ἀρχidiaκόνον καὶ δύο Ἱεροδιακόνους.

ὥστε ἡ Μητρόπολις ἔχει	ἱερεῖς	2,	Ἱεροδιακόνους	3.
ἡ πόλις Λάρναξ	ἱερεῖς	10,	Ἱεροδιακόν.	3.
ἡ πόλις Λεμεσσός	ἱερεῖς	6,	Ἱεροδους	3.
ἡ Μονὴ Ἀγίου Γεωργίου	ἱερεῖς	2,	Ἱεροδον	1.
ἡ Μονὴ Σταυροβουνίου	ἱερέα	1,	Ἱεροδον	1.
πάντα τὰ χωρία	ἱερεῖς	153,	Ἱεροδους	7.

τὸ ὅλον ἱερεῖς 174, Ἱεροδιακ. 18.

2. Εἰσοδήματα αὐτῶν· οἱ μὲν τῆς Μητροπόλεως, οἱ τῶν ἐκκλησιῶν τῶν πόλεων καὶ οἱ τῶν Μονῶν μισθοδοτοῦνται ὑπὸ τῆς Μητροπόλεως καὶ τῶν ἐκκλησιῶν καὶ Μονῶν, εἰς αἷς ὑπηρετοῦσιν, οἱ δὲ τῶν χωρίων ἔχουσι μικράς τινας ἀπολαβὰς ἐκ τῆς τελέσεως τῶν μυστηρίων καὶ τῶν λοιπῶν ἱεροτελεστιῶν παρὰ τῶν Χριστιανῶν. κυρίως δὲ ἀποζῶσιν ἐργαζόμενοι τὰ κτήματά των σχεδὸν ὡς καὶ οἱ λαϊκοί.

3. Πᾶσαι αἱ ἐκκλησίαι τῶν τε πόλεων καὶ τῶν χωρίων διοικοῦνται ὑπὸ ἐπιτροπῶν ἐκλεγομένων κατ' ἔτος ἢ κατὰ διετίαν ὑπὸ τῶν κατοίκων ἐκάστης ἐνορίας τῶν πόλεων καὶ ἐκίστου χωρίου, ἀναγνωριζομένων ὑπὸ τῆς ἐκκλησιαστικῆς Ἀρχῆς καὶ ὑποχρεομένων νὰ δίδωσι κατ' ἔτος λόγον τῶν πράξεων των εἰς τε τοὺς ἐκλογεῖς αὐτῶν καὶ εἰς τὴν ἐκκλησιαστικὴν Ἀρχήν.

4. Μοναὶ λειτουργοῦσαι ἐν τῇ ἡμετ. ἐπαρχίᾳ εἶναι δύο· ἡ τοῦ Ἀγίου Γεωργίου τοῦ Κοντοῦ καὶ ἡ τοῦ Σταυροβουνίου.

Ταῦτα πρὸς ἀπάντησιν εἰς τὴν ὑμετέραν ἐπιστολήν· εἰ δὲ ἡδυνήθην ν' ἀνταποκριθῶ καθ' ὅλα πρὸς τὴν ὑμετέραν ἐπιθυμίαν ἀγνοῶ· εἰ δὲ ὅμως

¹ The word, to which the αὐτῆς in 2 and 3 refers, was ἐπαρχία.—Question No. 1 in its entirety runs as follows:—

Τὸν ἀριθμὸν πάντων τῶν ἐκκλησιαστικῶν παντὸς βαθμοῦ, συμπεριλαμβανομένων τῶν μοναχῶν, ἐν τῇ ὑμετέρᾳ ἐπαρχίᾳ.

The substance and language of the letters addressed to the Bishops of Paphos, Kition, and Kyrenia were identical in every respect with that addressed to the Archbishop, the only difference being in the form of address and the omission of all reference to Kyprianos and Philippos Georgiou.

ἐπιθυμήτε νὰ ζητήσητε παρ' ἐμοῦ καὶ ὅποιανδήποτε ἄλλην περὶ τούτων πληροφορίαν, παρακαλῶ νὰ πράξητε τοῦτο ἐλευθέρως, καὶ ἐγὼ προθύμως θὰ σᾶς εὐκολύνω εἰς ὅ,τι δύναμαι, καὶ διατελῶ

ὑπὲρ τῆς ὑγείας καὶ εὐδαιμονίας τῆς τε ὑμετέρας αἰδεσιμότητος καὶ τοῦ ὑμετέρου στρατοῦ

πρὸς Θεὸν παρακλήτωρ

✠ ὁ Μητροπολίτης Κιτίου Κύριλλος.

ἐκ τοῦ χωρίου Λουβαρᾶ,
τῇ 19/31 Ὀκτωβρίου 1894.

4.

Ἐν Πολεμίδιαις, Λεμεσσοῦ,
τῇ 11ῃ Νοεμβρίου 1894.

Τῷ Μακαριωτάτῳ Ἀρχιεπισκόπῳ
Νέας Ἰουστινιανῆς καὶ πάσης Κύπρου
Κυρίῳ μοι Κυρίῳ Σωφρονίῳ
κ.τ.λ., κ.τ.λ., κ.τ.λ.

Μακαριώτατε,

Μεγάλως ἐλυπήθην ἀναγινώσκων πρό τινων ἡμερῶν εἰς τὰς ἐγχαυρίους ἐφημερίδας ὅτι ἡ Ὑμέτερα Μακαριότης ἦτο ἀδιάθετος, ἀλλ' ἐλπίζω, ἐλέψ Θεοῦ, ὅτι νῦν χαίρει καλλίστην ὑγείαν.

Ἐγγραφον πρό τινος καιροῦ διὰ μερικὰς πληροφορίας περὶ τῆς Ὁρθοδόξου Ἐκκλησίας τῆς Κύπρου τὰς ὁποίας ἐπεθύμουν νὰ ἔχω διὰ βιβλίον τὸ ὁποῖον γράφω περὶ τῆς Ἱστορίας τοῦ "Χριστιανισμοῦ ἐν Κύπρῳ". Ὁ Ἀρχιμανδρίτης Ὑμῶν εἰς ἀπάντησιν ἔσχε τὴν καλοσύνην νὰ μὲ πληροφορήσῃ ὅτι ἡ Ὑμέτερα Μακαριότης ἦτο εἰς τὴν ἐπαρχίαν καὶ ὅτι εἰς τὴν ἐπιστροφὴν τῆς ἀναμφιβόλως ἡθελεῖ μοι παρέξει τὰς ζητούμενας πληροφορίες. Ἐλπίζω λοιπὸν ὅτι ἡ Ὑμέτερα Μακαριότης δὲν θέλει μὲ θεωρήσει ἐνοχλητικὸν ἐὰν Τῇ ὑπειθυμίσω τὴν ὑπόσχεσιν ταύτην.

Αἱ πληροφορίες εἰσὶ μεγίστης σπουδαιότητος διὰ τὸν σκοπὸν ὃν ἔχω ὑπ' ὄψιν, καὶ μόνον εἰς Ὑμᾶς δύναμαι νὰ ἀποτανθῶ ὅπως λάβω τοιαύτας ἀκριβεῖς.

Ἐπεθύμουν νὰ ἔχω, εἰ δυνατόν, κατάλογον τῶν πρῶν μητροπολιτῶν Πάφου, Κιτίου, καὶ Κυρηνείας, ἀπὸ τῶν ἀρχαιοτέρων χρόνων μέχρι σήμερον μετὰ τῆς χρονολογίας τῆς ἀναβάσεως εἰς τὸν θρόνον, παραιτήσεως ἢ θανάτου αὐτῶν.

Μεγάλως ἡθελε μὲ ὑποχρεώσει ἡ Ὑμέτερα Μακαριότης ἐὰν ἡδύνατο νὰ μοι εἶπῃ ποῦ δύναμαι νὰ ἀγοράσω

(1) Τὴν Δωδεκάβιβλον τοῦ Δοσιθέου, καὶ

(2) Τὰ ἔργα τοῦ Ἰωσήφ Βρυνεινίου,

ἢ ἐὰν τοῦτο δὲν ἦναι δυνατόν, καὶ ὑπάρχουσιν εἰς τὴν Ἀρχιεπισκοπὴν, νὰ μοι τὰ δανείσῃ διὰ τина χρόνον πρὸς μελέτην.

Ἐχω τὴν τιμὴν νὰ ἦμαι

τῆς Ὑμετέρας Μακαριότητος

εὐπειθέστατος θεράπων

Ἰωάννης Χάκεττ

Ἱερεὺς τοῦ Ἀγγλικοῦ στρατοῦ ἐν Κύπρῳ.

5.

Αἰδεσμώτατε κύριε Rev. John Hackett ἱερεὺ τοῦ ἐν Πολεμιδίου Ἀγγλικοῦ στρατοῦ.

Τὴν ὑπὸ ἡμερομηνίαν 12 Νοεμβρίου ἐπιστολήν σου ἔλαβον τὴν 3/15 Δεκεμβρίου τρέχοντος ἔτους καὶ ἀνέγνων εὐχαρίστως τὰ ἐν αὐτῇ γεγραμμένα. Εἶδον νὰ μοὶ γράφῃς διὰ τὴν ἀσθενείαν μου καὶ σοὶ εὐχαριστῶ πολὺ. Πάσχω εἰσέτι ἀπὸ ρευματισμοὺς καὶ ἐνοχλοῦμαι παραπολὺ ὅταν ὁ καιρὸς εἶνε ὑγρὸς. Εἶδον προσέτι νὰ μοὶ γράφῃς ὅτι συγγράφεις βιβλίον περὶ τῆς Ὁρθοδόξου Ἐκκλησίας τῆς Κύπρου καὶ ἐπιθυμῶ νὰ ἔχῃς πληροφορίας τινὰς περὶ τούτου καὶ ζητεῖς παρ' ἐμοῦ τοιαύτας. Εἰς ἀπάντησιν λέγω σοὶ ταῦτα.

Ἀποστέλλω σοὶ βιβλίον ἐπιγραφόμενον “Ἱστορικαὶ εἰδήσεις περὶ τῆς Ἐκκλησίας τῆς Κύπρου ὑπὸ Φιλίππου Γεωργίου”. Ἐν τῷ βιβλίῳ τούτῳ περιέχεται πᾶν ὅ,τι εἶνε δυνατόν νὰ μάθῃ τις περὶ τῆς Ἐκκλησίας τῆς Κύπρου ἀπὸ τῶν ἀρχαιοτάτων χρόνων μεχρὶ τῶν καθ' ἡμᾶς. Περὶ τὸ τέλος τοῦ βιβλίου ὑπάρχει καὶ κατάλογος περὶ τῶν Ἀρχιεπισκόπων τῆς Κύπρου, ὡς καὶ Βεράτιον τοῦ Ἀρχιεπισκόπου ἐν μεταφράσει.

Οἱ νῦν Ἀρχιερεῖς τῆς Κύπρου ὀνομάζονται οὕτω:—

Α'. Ἀρχιεπίσκοπος πάσης Κύπρου Σωφρόνιος.

Β'. Μητροπολίτης Πάφου Ἐπιφάνιος.

Γ'. Μητροπολίτης Κιτίου Κύριλλος.

Δ'. Μητροπολίτης Κυρηνείας . . . εἰσέτι δὲν ἐξελέγη, χηρεύοντος τοῦ τῆς Κυρηνείας θρόνου.

Τὰ εἰσοδήματα καὶ τῶν 4^{ων} τούτων θρόνων εἰσὶ τυχερὰ, καὶ οὐδὲ τὸ ἐν τρίτον ἀπολαμβάνουσι σήμερον οἱ Ἀρχιερεῖς τῶν ὧσων ἐλάμβανον ἄλλοτε, καὶ διὰ τοῦτο ἡ σημερινὴ κατάστασις τῆς Ἐκκλησίας τῆς Κύπρου ὑπὸ πᾶσαν ἐποψιν εἶνε ἐλεεινὴ, καὶ ὑπὸ οἰκονομικὴν οἰκτρά· ἄς ἐλπίσωμεν ὁμως ὅτι ἐν τῷ μέλλοντι βελτιωθήσεται.

Οὔτε ἡ Δωδεκάβιβλος τοῦ Δοσιθέου ὑπάρχει παρ' ἡμῖν, οὔτε τοῦ Ἰωσήφ Βρυννίου τὰ ἔργα. Τὸ ἀποσταλὲν σοὶ βιβλίον “Ἱστορικαὶ εἰδήσεις” διαλαμβάνει, ὡς εἵπομεν, πᾶν ὅ,τι δύναται νὰ μάθῃ τις περὶ τῆς Αἰτοκεφάλου Ἐκκλησίας τῆς Κύπρου, διότι εἶνε ἐρανισμένον ἐκ διαφόρων βιβλίων, ἅτινα διαλαμβάνουσι περὶ τοῦ θέματος τούτου.

Τοσαῦτα εἰς ἀπάντησιν φιλικῶς.

Τῆς σῆς ἀγάπης

πρὸς Θεὸν παρακλήτωρ

✠ ὁ Κύπρου Σωφρόνιος

Ἀρχιεπισκοπῇ Κύπρου ἐν Λευκωσίᾳ,
τῇ 6/18 Δεκεμβ. 1894. Λ. ε.

6.

Ἐν Πολεμίδις, Λεμεσσού,
τῇ 8ῃ Ἰανουαρίου 1895.

Τῷ Μακαριωτάτῳ Ἀρχιεπισκόπῳ
Νέας Ἰουστινιανῆς καὶ πάσης Κύπρου
Κυρίῳ μοι Κυρίῳ Σωφρονίῳ
κ.τ.λ. κ.τ.λ. κ.τ.λ.,

Μακαριώτατε,

Εὐχαριστῶ ἐγκαρδίως τὴν Ὑμετέραν Μακαριότητα διὰ τὴν ἐπιστολήν Της τῆς 6/18 παρελθόντος μηνός, καθὼς ἐπίσης διὰ τὸν Φίλιππον Γεωργίου, τὸ ὁποῖον εὗρίσκω λίαν ὠφέλιμον, καὶ θέλω ἐκτιμῆσαι ὡς ἀπόδειξιν τοῦ ἐνδιαφέροντος, ὃ λάμβανει ἡ Ὑμετέρα Μακαριότης εἰς τὸ βιβλίον ὃ συγγράφω.

Παρακαλῶ τὴν Ὑμετέραν Μακαριότητα νὰ μὲ συγχωρήσῃ διὰ τὴν βραδύτητα τῆς ἀπαντήσεώς μου· αἰτία δὲ τούτου εἶναι ὅτι ἐπασχον μὲ πυρετὸν καὶ δὲν ἠδυνήθην νὰ γράφω. Χαίρω ὅμως νὰ μάθω ὅτι ἡ Ὑμετέρα Μακαριότης ἔχει καλλίτερον, καὶ ἐλπίζω ὅτι σὺν Θεῷ ταχέως θέλει χαίρει καλλίστην ὑγείαν.

Ἦθελον θεωρήσῃ μεγάλην χάριν εἶναι ἡ Ὑμετέρα Μακαριότης ἡδύνατο νὰ μὲ ἐφοδιάσῃ μὲ καταλόγους τῶν πρώην μητροπολιτῶν Πάφου, Κιτίου, καὶ Κυρηνείας, διότι οἱ ἀναφερόμενοι εἰς τὸν "Oriens Christianus" τοῦ Λεκκιὲν εἰσὶ λίαν ἀτελεῖς καὶ βεβαίως παλαιᾶς χρονολογίας. Εἰμὶ ἤδη κάτοχος καταλόγου τῶν πρώην Ἀρχιεπισκόπων Λευκωσίας.

Ἐλπίζω ὅτι ἡ Ὑμετέρα Μακαριότης δὲν θέλει μὲ θεωρήσῃ ἐνοχλητικὸν εἶναι καὶ πάλιν ἐρωτήσω Αὐτὴν νὰ μὲ ἀπαντήσῃ εἰς τὰς ἀκολουθοῦσας ἐρωτήσεις.

α'. Τὸν ὀριθμὸν πάντων τῶν ἐκκλησιαστικῶν παντὸς βαθμοῦ, συμπεριλαμβανομένων τῶν μοναχῶν, ἐν τῇ Ὑμετέρᾳ Ἐπαρχίᾳ.

β'. Τὸν τρόπον διοικήσεως τῆς Ὑμετέρας Ἐπαρχίας μετὰ τῶν τίτλων τῶν ὑπαλλήλων καὶ τῶν διαφόρων ὑπηρεσιῶν αὐτῶν.

γ'. Τὸν ἀριθμὸν τῶν νῦν ἐν τῇ Ὑμετέρᾳ ἐπαρχίᾳ λειτουργουσῶν μονῶν. Ἐλαβον ἀπαντήσεις παρὰ τῶν Α. Α. Π. Π. τῶν Μητροπολιτῶν Πάφου καὶ Κιτίου καὶ περιμένω μόνον τὰς τῆς Ὑμετέρας Μακαριότητος καὶ τοῦ Ἀρχιμανδρίτου Κυρηνείας.

Παρακαλῶ τὴν Ὑμετέραν Μακαριότητα νὰ δεχθῇ τὰς εὐχὰς μου διὰ τὴν ἰορτὴν τῶν Χριστουγέννων καὶ τοῦ νέου ἔτους.

Ἐχω τὴν τιμὴν νὰ ᾤμαι

Τῆς Ὑμετέρας Μακαριότητος
εὐπειθέστατος θεράπων

Ἰωάννης Χάκεττ

Ἱερεὺς τοῦ Ἀγγλικοῦ στρατοῦ ἐν Κύπρῳ.

7.

Τῷ αἰδεσιμωτάτῳ ἱερεί τοῦ ἐν Πολεμίδιους τῆς Κύπρου Ἀγγλικοῦ στρατοῦ
κυρίῳ Jno. Hackett.

Αἰδεσιμώτατε,

Εὐχαρίστως ἀνέγνωμεν τὴν πρὸς ἡμᾶς ἐπιστολὴν σου τὴν χρονολογούμενην ἀπὸ 8 Ἰανουαρίου 1895. Εὐχαριστοῦμέν σοι διὰ τὰς συγχαρητηρίους εὐχὰς σου διὰ τὸ νέον ἔτος, καὶ εἰχόμεθα καὶ ἡμεῖς τὰ ἴσα· προσέτι δὲ ὑγίαν πολυετὴ καὶ εὐδαίμονα ἐπ' ἀγαθῇ τῆς ἀνθρωπότητος.

Καίτοι πάσχομεν εἰσέτι ἐκ βρυσματισμῶν ἐνομίσαμεν ὁμῶς καθήκον ἡμῶν ἵνα σοὶ ἀπαντήσωμεν ὡς πρὸς τὰς ἀκολουθούσας προτάσεις σας.

1. “Ὡς πρὸς τὸν ἀριθμὸν τῶν Ἐκκλησιαστικῶν Ὑπαλλήλων παιτὸς βαθμοῦ τῆς ἡμετέρας Ἐπαρχίας.”

Οἱ τῆς Ἀρχιεπισκοπῆς Ὑπάλληλοι κυρίως εἶνε τρεῖς οἱ ἔχοντες βαθμοὺς: α'. ὁ Ἀρχιμανδρίτης, ὅστις φροντίζει διὰ τὰς ἐσωτερικὰς ὑποθέσεις τῆς Ἀρχιεπισκοπῆς· β'. ὁ Ἐξάρχος, ὅστις μεριμνᾷ διὰ τὰς ἐξωτερικὰς καὶ γ'. ὁ Ἀρχιδιάκονος, ὅστις φροντίζει περὶ διαφορῶν διακόνων κ.τ.λ. καὶ συμπράττει μετὰ τῶν λοιπῶν (ὁφφικιάλων)· ἱπάρχει δὲ καὶ Οἰκονόμος ἐπὶ τῶν καθημερινῶν ἐξόδων.

2. “Ὡς πρὸς τὸν τρόπον τῆς διοικήσεως κ.τ.λ.”

Ὁ τρόπος τῆς διοικήσεως εἶνε ὁ αὐτὸς, ὃν εἶπομεν ἀνωτέρω, ὡς καὶ αἱ ὑπηρεσίαι αὐτῶν, ὅπου διαταχθῶσι νὰ περιέλθωσι πρὸς ἐξωμάλυνσιν διαφορῶν ὑποθέσεων, καὶ χρησιμεύουσιν οἱ ἴδιοι ὑπάλληλοι καὶ ὡς εἰρηνοδίκαί τροπὸν τινα μεταξὺ Χριστιανῶν, ἀνδρῶν τε καὶ γυναικῶν.

3. “Ὡς πρὸς τὸν ἀριθμὸν τῶν ἐν τῇ ἡμετέρᾳ Ἐπαρχίᾳ λειτουργουσῶν μονῶν, ὡς καὶ τοῦ Κυρηναϊκοῦ Θρόνου.”

Αἱ μόναι εἶνε δύο κατηγορίαι: α'. διατηρούμεναι καὶ β'. διαλελυμέναι ἔνεκα περιστάσεων. Ἐκ τῶν διατηρουμένων ἡ τοῦ Κύκκου καὶ ἡ τοῦ Μαχαιρᾶ ἔχουσιν Ἡγουμενοσυμβούλια διὰ τῶν ὁποίων διευθύνονται καὶ οἱ ἐν αὐταῖς πατέρες, ὅπου ἂν διαταχθῶσι ν' ἀπέλθωσιν ἐγκρίσει τοῦ Ἡγουμενοσυμβουλίου, ἀπέρχονται. Ἐχουσι δὲ καὶ αὗται τιτλοφόρους ἱερωμένους· οἷον Ἀρχιμανδρίτας, Πρωτοσυγκέλλους, Οἰκονόμους καὶ μοναχοὺς, ὃν ὁ ἀριθμὸς εἶνε ἀόριστος. Αἱ διαλελυμέναι ἔχουσι κτήματα τὰ ὁποῖα ἐνοικιάζονται ἢ εἰς κληρικοὺς ἢ εἰς λαϊκοὺς ἐπὶ ἀξιοχρέῳ ἐγγυήσει, καὶ ἐξαρτῶνται ἐκ τῶν Ἐπισκόπων, οἵτινες ἐποπτεύουσι καὶ διαχειρίζονται τὰς προσόδους αὐτῶν, ἂν περισσεύωσι, πρὸς συντήρησιν τῶν Μητροπόλεων καὶ διὰ συνδρομὰς σχολείων, διότι οἱ Χριστιανοὶ σήμερον οὐδὲ τὸ ἐν τρίτον δίδουσιν, ἐκ τῶν ὧν ἀνέκαθεν ἔδιδον, πρὸς συντήρησιν τῶν Θρόνων καὶ τῶν ἀναγκασιούτων ἀνθρώπων καὶ ἐλεημοσύνην διὰ τοὺς πτωχοὺς.

Καὶ ὁ Κυρηναϊκὸς Θρόνος ἔχει Ἀρχιμανδρίτην, Ἀρχιδιάκονον καὶ Δευτερεύοντα διὰ τὰς ἀνάγκας τῆς Μητροπόλεως.

Τοσαῦτα εἰς ἀπάντησιν καὶ περὶ τούτων.

✠ ὁ Κύπρου Σωφρόνιος.

Ἀρχιεπισκοπῇ Κύπρου ἐν Λευκωσίᾳ,
τῇ 12/24 Ἰανουαρίου 1895.

8.

Αἰδεσιμώτατε,

Εὐχαρίστως ἀνέγνωμεν τὴν πρὸς ἡμᾶς ἐπιστολὴν σου χρονολογούμενη ἀπὸ τῆς 8ης Ἰανουαρίου 1895 καὶ χαίρομεν διὰ τὴν ὑγείαν σου. Εὐχαριστοῦμέν σοι καὶ ἡμεῖς διὰ τὰς συγχαρητηρίους προσηρτήσεις σου διὰ τὸ νέον ἔτος, καὶ εὐχόμεθα καὶ ἡμεῖς τὰ ἴσα καὶ ἐτι πλεονα, προσέτι δὲ ὑγείαν πολυετή καὶ εὐδαίμονα.

Τυχόντες δὲ νῦν καλῆς εὐκαιρίας, καθ' ἣν ὁ κ. Δημήτριος Καραγεωργιάδης μεταβαίνει εἰς Λονδίνον μετὰ τῆς Α. Ε. τοῦ Μεγάλου Ἀρμοστοῦ κ. . . . Σένδαλ, ἐγνωμεν ἀπαντῆσαι πρὸς τὴν ἐπιστολὴν σου, καὶ ἂ' ἐξαιτούμεθα συγγνώμην διὰ τὴν βραδύτητα προελθοῦσαν ἔνεκα ἀσθενείας (ἐκ βενηματισμῶν) καὶ διὰ τὰς πολλὰς καὶ ποικίλας ἡμῶν ἀσχολίας, β' Σᾶς σημειοῦμεν καὶ μερικὰς πληροφορίας, ἃς ζητεῖτε παρ' ἡμῖν, κατὰ προσέγγισιν περὶ ἱερέων τῆς ἡμετέρας Ἐπαρχίας καθὼς καὶ τοῦ Κυρηναϊκοῦ Θρόνου.

Α'. Ὡς πρὸς τὸν ἀριθμὸν τῶν ἱερέων· ἡ Ἐπαρχία τοῦ Ἀρχιεπισκοπικοῦ θρόνου ἔχει ἱερεῖς ὡς ἑγγιστα, ἐγγύμους καὶ ἀγάμους, ἐν συνόλῳ 280-300, ἡ δὲ τοῦ Κυρηναϊκοῦ ἀπὸ 150-180, ὡσαύτως ἐγγάμους καὶ ἀγάμους· εἰσοδήματα αὐτῶν τυχερά.

Β'. Ὁφφικιάλους· ἡ Ἀρχιεπισκοπὴ ἔχει 4. α'. Ἀρχιμανδρίτην· φροντίζει περὶ τῶν ἐσωτερικῶν ὑποθεσέων· β'. Ἐξάρχον διὰ τὰς ἐξωτερικὰς· γ'. Ἀρχιδιάκονον διὰ τοὺς διακόνους, καὶ οἱ 3 ὁμοῦ θεωροῦσι καὶ μερικὰς ὑποθέσεις μεταξύ Χριστιανῶν ἐν εἰρηνοδικείοις· ὡς δὲ καὶ Οἰκονόμον διὰ τὰς δαπάνας τῆς Ἀρχιεπισκοπῆς.

Γ'. ὁ τρόπος τῆς διοικήσεως εἶναι ὁ αὐτὸς ὃν εἶπομεν ἀνωτέρω· καὶ ὅπου ἂν διαταχθῶσι παρὰ τοῦ Ἀρχιεπισκόπου ἀπέρχονται ἵνα θεωρῶσιν ὑποθέσεις εἰρηνικὰς μεταξύ Χριστιανῶν, ἀνδρῶν τε καὶ γυναικῶν, καὶ διὰ τὴν ἐποπτείαν τῶν Μονῶν.

Δ'. Ὁ ἀριθμὸς τῶν διατηρουμένων Μονῶν· Ἡ Μονὴ τῆς Κύκκου καὶ τοῦ Μαχαῖρᾶ ὡς Σταυροπήγμια ἔχουσι Ἡγουμενοσυμβούλια διαχειριζόμενα τὴν περιουσίαν τῶν Μονῶν καὶ φροντίζοντα περὶ τῆς διατηρήσεως τῶν κτημάτων καὶ τῶν ὑπαλλήλων αὐτῶν. Ἐχουσι καὶ αὐταὶ ὀφφικιάλους, οἷον Ἀρχιμανδρίτας, Πρωτοσυγκέλλους, Ἱερομονάχους, Ἱεροδιακόνους καὶ Μοναχοὺς, οἵτινες χρησιμεύουσι διὰ τὰς διαφόρους ἱπηρεσίας τῶν Μονῶν, κατὰ τὰς ὁδηγίας τοῦ Ἡγουμενοσυμβουλίου.

Αἱ διάφοροι Μοναὶ ὑπάγονται εἰς δύο κατηγορίας, διατηρουμένας καὶ διαλελυμένας ἔνεκα καιρικῶν περιστάσεων. Ἐκτὸς τῶν ἀνωτέρω Κύκκου καὶ Μαχαῖρᾶ ἔχουσι καὶ ἄλλας οἱ θρόνοι, οἷον ὁ τῆς Ἀρχιεπισκοπῆς τὴν τοῦ Ἀποστόλου Βαρνάβα, τὴν τοῦ Ἀποστόλου Ἀνδρέου, τὴν τῆς Παλλιουργιοῦ τῆς Παναγίας, αἵτινες ἔχουσιν ἀπὸ 4-7 Μοναχοὺς, Ἐφημερίους καὶ Διακόνους καὶ ἕνα Οἰκονόμον. Τὰ δὲ μεγαλύτερά των ἔχουσιν ἀπὸ 15-30 Μοναχοὺς.

Τῶν διαλελυμένων Μονῶν τὰ κτήματα ἐνοικιάζονται ἐπὶ ἀξιοχρέῳ ἐγγυήσει καὶ τὰ εἰσοδήματα χρησιμεύουσιν εἰς τὰς ἐπιδιορθώσεις τῶν κτημάτων αὐτῶν. Ἄν δὲ τυχὸν ὑπάρξῃ μικρὸν περίσσευμα δαπανᾶται εἰς πτωχοὺς, εἰς σχολεῖα καὶ εἰς τὰς Μητροπόλεις, ὑπὸ τὴν ἐποπτείαν τῶν Ἐπισκόπων.

Ἄλλ' ὡς ἔχουσι νῦν τὰ πράγματα, ὑπὸ οἰκονομικὴν μάλιστα ἔποψιν, εἶναι ἔλεεινά καὶ οἰκτρὰ, διότι οἱ πτωχοὶ δὲν δίδουσιν οὔτε τὸ $\frac{1}{3}$, ἐξ ὧν

ἄλλοτε ἐδίδον ἐν χρήματι καὶ ἐν εἰδει. Διὰ τοῦτο εἶναι ζήτημα χρόνου
ἂν θὰ διατηρηθῶσιν ἡ Μητροπόλεις ἡ Μοναστήρια.

Τοιαύτη ἐν περιλήψει ἡ παρούσα κατάστασις. Εὐχομαι τῷ Δοτῇρι
παντὸς ἀγαθοῦ ἵνα καθοδηγῇ πάντας εἰς τὴν ὁδὸν τῆς Ἀληθείας, τῆς
Δικαιοσύνης καὶ τοῦ Καθήκοντος ἐπ' ἀγαθῇ συμπάσης τῆς ἀνθρωπότητος
καὶ δὴ καὶ τῶν ταλαιπώρων Κυπρίων.

Τοσαῦτα καὶ περὶ τούτων μετὰ τῶν εὐχῶν ἡμῶν.

✠ Ὁ Ἀρχιεπίσκοπος Κύπρου
Σωφρόνιος.

Ἀρχιεπισκοπῇ Κύπρου ἐν Λευκωσίᾳ,
τῇ 23/5 Ἰουλίου 1895.

APPENDIX VIII.

RICAUT, PAUL, *The Present State of the Greek and Armenian Churches*, 8vo, London, 1679.

Pp. 89-95. "The Island of Cyprus was in its ecclesiastical government subjected once to the Patriarch of Antioch; but afterwards by the Council of Ephesus as canon the eighth, and the same again confirmed by the grace and favour of Justinian the Emperour (whose mother was a Cypriot by birth) this Church was made absolute and independent of any other, and a privilege given to Anthemius, the Archbishop in that age, to subscribe his name to all publick acts in red letters, which was an honour above that of any Patriarch, who writes his name or firm in black characters, the which was afterwards confirmed by the authority of Zeno the Emperour; this favour and indulgence was granted in honour to the apostle Barnaby, who primarily governed this diocess, where now his sepulchre remains. The arch-bishoprick, during the time that it was under the Duke of Savoy¹ and the Republick of Venice, was the mother of 32 Bishopricks,² but now by the oppression and violence of the Turks hath been reduced to one arch-bishoprick and three Bishopricks. The first hath its Cathedral Church at Nicosia, and receives its revenue from Famagosta, Carpasi and Tamasea, which are immediately subject thereunto. The Bishopricks are:—

"First that of Pafos, and Arsenoia, or Arsinoe.

"The second, that of Cyti, and Amathunta, anciently Cetium or Citium and Amathusia.

"The third, that of Cerinia or Solea, anciently called Salines,³ or

¹ Cyprus never really formed part of the dominions of the Dukes of Savoy. They merely enjoyed the empty title of Kings of Cyprus, which was bequeathed to Charles I. Duke of Savoy by his aunt, Charlotte, the last legitimate sovereign of the House of Lusignan (25 Feb., 1485).

² Ever since the Convention of Famagusta (14 Sept., 1222) reduced the Orthodox Sees in the island to four they have remained at the same number.

³ This is a mistake. The mediæval name of Larnaka was Salines, derived from the salt lakes in the immediate neighbourhood. The ruins of Salamis on the other hand are still to be seen near Famagusta—about thirty miles distant from Larnaka.

Salamine from Salamis, and was the most renowned city of all the others.

"This island before it was taken by the Turks contained 14 thousand villages:¹ but after a rebellion they made against the Turk, anno 1580 and 1593, the greater part of the inhabitants were either killed or exterminated: to which the grievous pestilence which succeeded in the year 1624 added so irreparable a desolation that of the 14 thousand villages there remain not 700 at this present time.

"The Archbishop of this island in this year 1678 is named Hilarion, and surnamed Cicala, created and promoted to this dignity in the year 1674, a learned man and well skilled in the Greek and Latine tongues. His revenue or maintenance arises from the churches of Famagosta, Carpassi and Tamasea, according to the ecclesiastical endowments: but from the villages he receives nothing, unless at the visits which he makes twice a year, some collection is made of corn, oyl, wine and other fruits, in the nature of tythes, but rather by way of presents and free-will offerings, than of duties. From the monasteries he receives a certain annual income or rent, according to the abilities and possessions thereof, and from every Papa or Priest a dollar yearly per head: all which will scarce maintain a Patriarch, or yield him other than a poor livelihood. For when a Patriarch is first constituted, a purse of money or 500 dollars is exacted, and paid to the Pasha, and as much more to the Janissaries; besides the ordinary growing charges, which are yearly about 2500 dollars. For to the Pasha every three months are paid 166 dollars, and to the Janissary, which is set for a guard to the Patriarch, 20 or 25 dollars, as he thinks fit to agree: also upon the coming of a new Kadi there is always a new expence, who commands what he pleases in money or presents; so that with these taxes and exactions the church is always harassed and made poor.

"The Bishop of Pafos, named at present Leontius, who hath the city of Arsinoia under his jurisdiction, gathers his maintenance after the manner of the Archbishop. Pafos was anciently a port of good fame and renown, and is so at present, whence is yearly shipped off a considerable quantity of cottons, silk and other merchandise: but by the oppression and hard usage of the Turks, and the covetousness of the officers, is reduced to poverty and want of people.

¹ This is a gross exaggeration, as the following statistics from the *Histoire de Chypre*, tom. iii., prove, (a) a return made at the end of the fifteenth century, p. 494, 834; (b) Francesco Attar (*circa* 1540), p. 534, 839; (c) Jean de Nôres, *Comte de Tripoli* (1559), p. 534 n., 818; (d) Bernardo Sagredo I. (1502), p. 541, 813; (e) Bernardo Sagredo II. (1585), p. 561, 868; (f) The then Archbishop of Cyprus (1600), p. 567, 700; (g) Pietro Senni (1668), p. 580, 698. Savorgnano, moreover, writing about 1566 gives the total at about 1000 (Reinhard, tom. ii., notes, p. 35), while Lusignan in 1573 puts it at 850, including towns in ruins (p. 19 (a)).

"The second diocess governed by its Bishop is that of Cetium, or after the vulgar Cyti, hath under its government the city of Limeson, Cilan, Amathunta, and another city anciently a diocess, adjoined to it, called Cyrion; of which place one Cosma was Bishop some few years past, a person of good ingenuity and learning, born at Tunis in Africa, his father of Thessalonica, and his mother of Cyprus, with whom having some acquaintance, I had the opportunity to make these collections relating to the state and condition of that place.

"The third diocess is that of Cerinia, the Bishop's name at present Leontius, having three cities under it, viz., Solea, Pentasia, and Marathusa, the which is governed and maintained in the same manner as the other diocesses."

Pp. 212-14. "Many of this sort of people (Kaloires, i.e., καλόγῃροι) are long-lived, in regard they are temperate in eating and drinking, and ever unacquainted with women. I once knew one of them who was an ἀπανδοχεύς of a monastery in Cyprus, called Παναγία τοῦ Κύκκου Μαραθάσα τῆς Λεύκας, whereunto belonged 200 Kaloirs, he told me that he was 119 years of age; and the better to assure me that he was not mistaken in his calculation, he confidently affirmed that he remembered the taking of Cyprus by the Turk, when the channels of his town ran with blood; which according to history may be about the space of 107 years past, and at that time he conceived that he might have been about 12 years of age, when he remembers that the cruel souldiers bloodily massacring all persons which met them in their fury, his mother defended him from violence; for having the fortune to meet with a souldier more flexible than the rest she fell on the body of this her son, and byher prayers and tears prevailed to rescue him from death; in commemoration of which deliverance she afterwards dedicated him to the service of God, speedily entering him into the order of Kaloires; he never remembers to have eaten flesh; his father lived but to 80 years of age, but his grandfather to 158."¹

¹ The writer himself about six years ago met in the Monastery of Troöditissa a monk who confessed to being then 103 years of age, ninety of which he had passed in that establishment, while many of the inmates of Kykko at the present day are said by the Hegoumenos to have reached a very advanced age. Lusignan mentions several instances of extreme longevity as coming under his notice (p. 5 (b)).

ADDENDA.

- Page 4. Accounts vary as to the time of Herakleides' consecration to the See of Tamasos. The ἀκολουθία of SS. Herakleides and Mnason represent it as taking place during the first Apostolic visit, while the Acta et Passio Barnabæ postpones it to St. Barnabas' second appearance in the island. Cf., too, Florio Boustroñ, p. 33: "Al vescovato de Thamassia Hyraclidio, consecrato da San Paolo et San Barnaba".
- Page 5. From the following passages some doubt would seem to exist respecting the precise period of Barnabas' meeting with Aristion:—
 "Inter Acta S.S. quæ Bollandi continuatores ediderunt, ad diem xi. Junii acta prostant S. Barnabæ ejusdem Johannis Marci nomine inscripta—in quibus Apostolum in secundo illo suo in insulam patriam suam adventu—Timonem et Aristionem, homines sacro ministerio addictos, ἱεροδούλους, reperisse, etc." (Le Quien, O.C., ii., 1039).
 "Quem (Aristionem) acta illa quæ appellavi St. Barnabæ, ab eo in insula cum Timone repertum ferunt, dum in illam una cum Paulo prima vice appulit" (*Ibid.*, O.C., ii., 1043-44).
- Page 7. Le Quien (O.C., ii., 1046) identifies the Gerasios mentioned by Athanasios among the signatories of the Council of Sardica with Gelasios, the Bishop of Paphos who attended the First General Council, the slight variation in the names being due to a difference of spelling: "Athanasius Apol. 2, Sardicensi Concilio de insula Cypro subscripsisse Gerasium refert, scripto ρ pro λ".
- Page 43. The Greek commentators offer the following explanations regarding the name Justinianopolis:—
 Balsamon—ὀνομάζων καὶ τὴν ἐκκλησίαν τῶν Κυπρίων νέαν Ἰουστινιανούπολιν.
 Zonaras—καὶ προστίθησι τῇ νέᾳ πόλει ἥτις Ἰουστινιανούπολις ἐπεκλήθη.
 Aristenos—αὕτη γὰρ ἐστὶ (i.e., ἡ νῆσος τῶν Κυπρίων) καὶ νέα Ἰουστινιανούπολις.
- Page 66, note 1. According to *L'art de verifier les dates* (tom. x., p. 229) Hugues VIII. le Brun was never Count de la Marche, but only Sire de Lusignan. Hugues IX., his son, first assumed that title through his wife, Mathilde, daughter of Wulgrin III., Count of Angoulême, and heirress of Aldebert IV., Count de la Marche. The following in direct line is the order of succession:—
 Hugues X. (1208-49). By his marriage with Isabelle, daughter of Aymar, Count of Angoulême, and widow of John of England, he acquired that title also on the death of his father-in-law in 1218.
 Hugues XI. (1249-60).
 Hugues XII. (1260-82).
 Hugues XIII. (1282-1303).

Page 67. The remark of Geoffroy de Lusignan on hearing of his brother's promotion to the throne of Jerusalem, as quoted from Gibbon (ch. 59), does not agree with the version of Franciscus Pipinus in his chronicle (lib. 25), published by Muratori under the false title of *Bernardi Thesaurarii de Acquisitione Terræ Sanctæ* (tom. vii., pp. 663-848), which is a Latin translation of the well-known continuation in old French of Guillaume de Tyr, entitled: *La Chronique d'Ernoul et de Bernard Le Trésorier*. The passage in the original is as follows: "Donc Jofrois de Lezegnnon dist, li bon chevalier, qant la novele vint à lui qe Guiz ses freres estoit roys de Jherusalem, dist: 'Donc deust-il estre Dex par droit'".

Ibid. Du Cange and the Cypriot chroniclers erroneously call Guillaume, the first husband of Sibylle, Marquis of Montferrat, whereas he was in reality the son of Guillaume III. le Vieux (1140-88), whose immediate successor was his second son, Conrad (1188-92). Guillaume IV. (1207-25) was the eldest son of Boniface II. (1192-1207), the brother and successor of Conrad. In *L'art de vérifier les dates* Guillaume III. is reported to have been the father of five sons, whose names are given as follows: Guillaume, Conrad, Reinier, Boniface and Frédéric (Bishop of Alba) (tom. xvii., pp. 213 sq.).

Page 82. The Convention of Famagusta pronounced the following penalty against any Greek prelate in the island surreptitiously conferring Holy Orders: "Si aliquis, sine licentia Latini episcopi et domini temporalis, a Greco episcopo in regno se fecerit ordinari, Grecus episcopus qui eum taliter promovit in regno, ab officio conferendi ordines a Latino episcopo suspendatur". The Latin diocesan, moreover, was required to replace a serf so ordained on the ground that such ordination could not have taken place without his previous consent or participation. "Et si archiepiscopus vel episcopi Latini, qui pro tempore erunt in Cypro, aliter vilanum alicujus concesso ordinari, cum, nonnisi de licentia archiepiscopi et episcoporum Latinorum debeat ordinari, alium eque bonum vilanum domino suo restituere teneantur" (Hist. de Chyp., iii., 620).

Page 95. Leo Allatius, born of Greek parents at Chio in 1586, went in 1600 to Rome, where he studied at the Greek college. On the completion of his studies Bernard Justiniani, Bishop of Anglona, appointed him his vicar-general. Alexander VII. made him Librarian of the Vatican in 1661. He died in January, 1669, aged eighty-three. Kyprianos (p. 337) calls him *ὁ Λατινόφρων καὶ παράσιτος (!) τῆς Ῥώμης*.

Page 104. From the words in the Bulla Cypria, "ne idem Germanus archiepiscopus incerto sede vagetur," it would seem that at the time when it was issued the Orthodox primacy was attached to no particular city. The Convention of Famagusta had directed the transference of the Orthodox occupant of that See to Karpasia (Rizokarpaso), while in the above-named Bull mention is made of Joakim as Bishop of the latter city. Since Germanos Pesimandros was then metropolitan this circumstance plainly indicates that the archiepiscopal dignity had become detached from Famagusta.

Page 116, note 1. *Salvo ordine* is interpreted as excluding the ancient feudal form of homage (Robertson, Christ. Ch., vol. v., p. 68).

Page 154. The religious confusion then prevalent in Cyprus is thus further illustrated by Lusignan: "Per esservi il rito latino et greco alcuni nobili seguitano il loro antico costume di viver alla latina, altri fanno alla greca, et molti altri, quali sono come cavalli senza freno, non fanno ne alla greca, ne alla latina, mescolando insieme il rito latino con il greco" (p. 85 a).

- Page 201, note 1. Sathas (Bibl. Med. Ævi. iii., præf., p. 27) questions the generally received opinion that Meletios Pegas' administration of the Œcumenical See was confined to the year 1595, since letters of his, written in 1598 and 1599, are extant, wherein he continues to describe himself as its guardian (ἐπιτηρητής).
- Page 202. Joakim based his claim to intervene on the fictitious forty-second Canon of the First Council of Nicæa, which, he contended, empowered the Patriarchs of Antioch to consecrate the Archbishops of Cyprus. But it was in reality the thirty-seventh which professed to confer this pretended right. The forty-second directs the expulsion and degradation of clerics and monks who, after the commission of a crime, prove contumacious on being repeatedly summoned to stand their trial and purge their offence. Philippos Georgiou (p. 84, note a) also asserts that the forty-third Canon as well as the thirty-seventh expressly pronounces the dependence of the Church of Cyprus on the Antiochene Patriarchate. That Canon, however, merely declares that, when an ecclesiastic has committed a notorious offence, no evidence is necessary, while it further provides that in the event of the delinquent being screened by his judges the Patriarch shall punish him, as well as those responsible for the miscarriage of justice (*cf.* Mansi, Concil., tom. ii., col. 964, etc.).
- Page 213. Cyprus appears to have been a favourite place of banishment for deposed Patriarchs of Constantinople. Pococke (Bk. iii., ch. ii.) mentions seeing one at Famagusta in 1738, though without giving his name, while Kyrillos Lauriotès in his metrical chronicle of the occupants of the Œcumenical See (pp. 40, 46) records the further instances of Kyrillos III. (1654) and Kyrillos V. (1751).
- Page 214. Nektarios, the successor of Paisios in the See of Jerusalem (*circa* 1661), was a Cretan by birth and an inmate of the Monastery of St. Catharine at Mount Sinai before his elevation to the Patriarchal throne. He enjoyed a considerable reputation as an author in Orthodox literary circles (*cf.* Bibl. Med. Ævi, tom. iii., pp. 90, 485).
- Page 219. Sergios Makraios states that the consecration of Kyprianos to the See of Alexandria took place in May, 1767: "ἐν μηνὶ γούν μαΐῳ τοῦ ἐξηκοστοῦ ἑβδόμου ἔτους—ὁ ἀγιώτατος πάπας καὶ πατριάρχης Ματθαῖος χειροτονεῖ ἰδίᾳ χειρὶ ἀρχιερέα καὶ πατριάρχην τὸν κύριον Κυπριανόν"—while he further affirms, in opposition to Sathas, that it was Gerasimos, Bishop of Metra, who was appointed his successor—"προεβιβάσθη εἰς τὸν ἀγιώτατον ἀποστολικὸν θρόνον Ἀλεξανδρείας ὁ Μετρῶν ἐπίσκοπος Γεράσιμος, κ.τ.λ." (Bibl. Med. Ævi, tom. iii., pp. 255, 334).
- Page 243. Innocent III.'s letter of 21st July, 1250, mentions fourteen Orthodox Sees (Raynaldi, ad ann., 1250, No. 40).
- Page 246. The actual date when Nikosia became the sole metropolis is a matter of some uncertainty. In the opinion of De Mas Latrie the change would have taken place immediately on the introduction of the Latin Church but for the royal intervention. "Vainement les constitutions apostoliques avaient-elles, depuis le règne d'Amaury, transféré le pouvoir métropolitain à l'archevêque latin, et réduit les Grecs à n'avoir que de simples évêques: les rois avaient toujours maintenu le métropolitain indigène dans sa dignité" (Hist. de Chypre, i., p. 210). Lusignan (p. 31, a) dates it from the appeal made by the Regent, Alix de Champagne, to Innocent III., at the Fourth Lateran Council in 1215. It was, however, not to take effect until after the

death of the then Orthodox Archbishop Simeon. But Labbé questions the accuracy of this statement for the following reason: "Ex iisdem pariter litteris (i.e. Germani II., Constantinopolitani Græcorum patriarchæ) constat, Simeone Græcorum metropolita in eadem insula e vivis sublato, Græcos non statim quidem, uti falso asserit Lusinianus, Latino archiepiscopo paruisse, sed alterum sibi assumpsisse nomine Neophytum" (Concil. xxiii., 1084). That the Greeks ignored the arrangement for a time at least is evident from the fact that Esaias and Neophytos succeeded Simeon in 1220 and 1222 respectively, while again in 1240 and 1250, before the consecration of Germanos Pesimandros, mention is made of the presence of other Orthodox primates in the island (*cf.* Raynaldi, ad ann., 1240, No. 45, 1250, No. 33).

Page 246, note. As further evidence for the antiquity of the metropolitan dignity of Salamis the following passages may be cited:—

(a) Chrysostom (A.D. 347-A.D. 407):—

καὶ γενόμενοι ἐν Σαλαμῖνι κατήγγελλον τὸν λόγον τοῦ Θεοῦ τῇ μητροπόλει τῆς Κύπρου (In Act Apost., Homil. xxviii.).

(b) Sozomen (*circ.* A.D. 450):—

περὶ δὲ τοῦτον τὸν χρόνον καὶ Ἐπιφάνιος τῆς Κυπρίων ἐπισκοπῆς μητροπόλεως (Hist. Eccl., lib. vii., c. 26).

Page 247. According to Bingham (*Antiq.*, p. 227, § 4) Valesius mentions a fourth class of these independent prelates, *viz.*, such as were wholly independent of all others, whether Metropolitans or Patriarchs, and as an instance cites the Bishops of Jerusalem before their promotion to patriarchal rank, but this, as Bingham remarks, directly contradicts St. Jerome, who expressly states that they were subject to the Bishop of Cæsarea as Metropolitan of all Palestine and to the Bishop of Antioch as Metropolitan of the whole East. Bingham himself declares that if any really existed they must be such as the Bishop of Tomis in Scythia, who according to Sozomen (*H. E.*, lib. vi., c. 21) was the only Bishop in all that province, though he doubts if another such example could be found in all the history of the Church.

Ibid. Dositheos, a native of the Morea, was Bishop of Cæsarea Palæstina before his accession to the See of Jerusalem on the resignation of Nektarios (*circ.* 1668). He was the author of numerous works, the most important being a history of his predecessors in the Patriarchate, called from its arrangement the *Δωδεκάβιβλος*. He presided over Jerusalem for thirty-eight years and died at Constantinople in 1704. Cæsarios Daponte alludes to his literary labours in the Historical Catalogue (*Bibl. Med. Ævi*, iii., p. 90).

Page 249. An examination of the actual subscriptions shows that at the Sixth General Council Theodoros, Bishop of Trimythos, held the ninth place after John of Thessalonica, and Constantine, Archbishop of Constantia, the eighth after John of Ephesus at the Seventh General Council (*Mansi, Concil.*, xi., col. 639; xii., col. 994).

Page 250. Dositheos (*Δωδεκάβιβ.*, bk. v., ch. 20, § 3) quotes Balsamon on the thirtieth Canon (thirty-ninth ?) of the Council in Trullo as his authority for saying that Justinian Rhinotmetos was the restorer of Salamis or Constantia, which he called in consequence Nova Justiniana (Justinianopolis). But Philippos Georgiou (p. 33, note) remarks that such a statement does not occur in that canonist's writings, nor would it be correct, even if it did, since it was the city founded on the Hellespont, which was so called.

Page 254. Philotheos' insinuation (Kyprianos, p. 380) that Dositheos in his account of the alleged restoration of Salamis has confused between the two Justinians is a deliberate misstatement, as in his Ekthesis (Kyprianos, p. 373) he has copied verbatim the Patriarch's words, which expressly mention Rhinotmetos, *e.g.* "Ἰουστινιανὸς ὁ Ῥινότμητος ἀνακαινίσας εἰς κάλλος (Σαλαμίνα) ὠνόμασε νέαν Ἰουστινιανήν" (Δωδεκάβιβ., lib. v., ch. 20, § 3.)

Page 305. Zeno first became emperor in 474, but was dethroned in 475 by his brother-in-law, Basiliscus, whom he in turn deposed in 477. Le Quien (O.C., ii., 1047) says that Anthemios presided over the See of Constantia after the restoration of Zeno. His period would, therefore, fall between 477 and 491, the dates of Zeno's restoration and death respectively.

Page 306, note. Marcian was the Eastern Emperor under whom the Council of Chalcedon was held. Theodosius the Younger was succeeded in 450 by his sister Pulcheria, who married Marcian (450-457). The emperor whom Lusignan mentions in connection with this Nikolaos is Justin (Giustino), not Justinian (Giustiniano), but he omits to distinguish between Justin the Elder (518-527) and Justin the Younger (565-578). That he intended Justinian, however, is evident from his mention of the Empress Theodora.

Page 307. Gams includes Therapontus, whom Le Quien calls Therapon, among the occupants of the metropolitan See. But it is uncertain whether he should be reckoned among the Archbishops of Cyprus. Le Quien (O.C., ii., 1049) says that the Menology commemorates him on the 25th or 26th May, and that his remains were removed to Constantinople on the invasion of the island by the Saracens in the time of Justinian II. Kyprianos mentions a foreigner, named Therapon, who became a Bishop in Cyprus, and is commemorated on 14th May (p. 352).

Ibid. St. Simeon Stylites the Younger, called also Maumastorites, was born at Antioch, A.D. 521 and inhabited a monastery near Theopolis. He died A.D. 596. His biography has also been written by Nikephoros of Antioch (Migne, P.G., lxxxvi.). That by Arkadios of Cyprus is cited by St. John Damascenos (In Orat. iii. de Imagin., Migne, P.G., xciv., col. 1393).

Page 310. Sakellarios (Κυπριακά, tom. i., p. 171) notices the existence in the village of Hagios Sergios of the following inscription, which records the name of an Archbishop Plutarch in connection with the repair of certain arches of the aqueduct bringing water from Kythraea:—

✠ ἐγένετον η κ
αὶ αὐτὴ ἡ δέκ
α ἀψίδες ἐπὶ
Πλουτάρχου
Ἀρχιεπισκόπου
ἡμῶν Ἰνδ. ΙΓ.

Ibid. Strambaldi adds after the name of Iermano "arcivescovo de Cipro de Damasia," *i.e.*, Tamasia or Tamasos.

Page 312. Le Quien (O.C., ii., 1066) places Gerasimos among the Bishops of Amathus, whereas in the proceedings of the Synod of Nikosia in 1668 he is styled Bishop of Nemesos (Ph. Georgiou, p. 95, note).

Page 313. Kosmas was subsequently translated to Durazzo in Dalmatia, as is evident from a letter of his to Dositheos of Jerusalem, which is included in the *κατάλογος ἐπιστολῶν ἀνεκδότων*,

Κοσμάς ὁ ποτὲ Κιτίων τῆς Κύπρου, ὁ ἐκ Καρθαγένης, νῦν δὲ μητροπολίτης Δυββαχίου, καὶ Δαλμάτων, ὁ ποτὲ ἀγιοταφίτης, 1695, δεκεμβρίου 1 (Bibl. Med. Ævi., tom. iii., p. 520).

It will be observed that he is here described as Bishop of Kition. His place among the occupants of that See will, therefore, come between Gerasimos and Joannikios. Le Quien follows Ricaut in calling him Bishop of Kurion.

Page 313, note 2. Le Quien (O.C., ii., 1060) makes the following observation regarding Herakleides: "In Menologio Græcorum die Sept. 27 'Natalis legitur Beati Heraclidis, episcopi Tamassi Cypri et sanctarum Sophiæ et Irenes,' quo significatur Heraclidem una cum illis martyrem obiisse".

Page 314. The See of Tamasos was temporarily revived in 1791, when a nephew and namesake of Archbishop Chrysanthos was appointed Bishop. He was translated to Kition in 1801.

Page 315. Pococke writes as follows of a Bishop of Paphos, who from the date must have been Joakim:—

"I was recommended to a brother of the Bishop of Baffa, who at that time was imprisoned by the Turks at Famagusta, by the instigation of the Archbishop of Nicosia, with whom he had some difference; and I afterwards saw him at Rosetto, when he fled from this place to Egypt" (bk. iii., ch. 5).

Ibid. Le Quien gives Dionysios as the name of the prelate in possession of the See of Paphos in 1733. "Observandum pro coronide episcopum Paphensem Græcum, qui anno 1733 sedebat, et fortassis adhuc sedet, Dionysium nominari" (O.C., iii., 1220). He would thus occupy the twentieth place on the list, his predecessor and successor both being called Joakim.

Ibid. Since the vacancy in the See of Paphos caused by the death of Epiphanius on the 5th February, 1899, three candidates have appeared, viz., Meletios, Archimandrite of Larnaka, Christophoros, Œkonomos of Kykko, and Philotheos, Archimandrite of Nikosia, but no appointment has yet been made. The diocese is at present in charge of a committee of four persons, under the presidency of the Hegoumenos of Enklistra.

Page 317. In the letter of 1608 to the Duke of Savoy occur the names of James, Bishop of Lemesos, and Esaias, Bishop of Amathus, showing that these two Sees, though now merged in the diocese of Kition, were then held separately.

Ibid. The Trésor de Chronologie mentions two Bishops of Amathus of the name of Tychon, whom it represents as flourishing in the fourth and sixth centuries respectively.

Page 318. Sathas (Bibl. Med. Ævi, tom ii., Præf., p. 127, note 1) reports that the MS. of the Chronicle of Machæra transcribed shortly after the Turkish invasion and now preserved in the Library of St. Mark at Venice (Class vii., Cod. xvi.) bears on folio 240 the name of "Joakim, Bishop of Amathus, President of the city of Lemesos and of Kureon". A note states that it was removed from Cyprus on 1st March, 1634.

Page 319. Sakellarios (Κυπριακά, tom. i., p. 127) notices the existence of a church near the Monastery of Achiropietos dedicated to a certain Eulalios, who may possibly be the Bishop of the same name as the locality is within the ancient diocese of Lapithos.

Page 322. St. Nichita according to the Trésor de Chronologie occupied the See of Chytri in the third or fourth century.

Page 323. Spyridon of Trimythus was certainly alive in 1806, as he seems to have been the prelate whom Ali Bey (Travels, ch. 5) met that year in Nikosia, and whom he describes as bishop *in partibus* (rather a suffragan or *χωρεπίσκοπος*). He may also be the Bishop of Temetunda mentioned in the Notizie del Giorno, Roma (1821), as having escaped from the island when the Archbishop and other prelates were murdered by Kuchuk Mehmed.

Page 324. Le Quien makes the following observations on the attendance of these two Bishops of Soli, (a) Epiphanius and (b) Stratonikos at the Councils of Chalcedon and Third Constantinople respectively.

(a) "Concilio quoque Chalcedonensi actioni 6 subscripsit Epiphanius Episcopus Solorum. Quamquam ex Latina translatione veteri apparet ejus dumtaxat locum ac vices gessisse Soterem Theodosianæ, ut synodo minime forsan præsens fuerit" (O.C., ii., col. 1072).

(b) "Stratonicus ad Sextam Synodum generalem venit atque duodecimæ actioni una cum archiepiscopo suo *Constantio* interfuit" (O.C., ii., col. 1072).

This latter remark is evidently a misstatement, as Epiphanius II. was then Archbishop (680-681), cf. O.C., ii., col. 1050. Constantine was Primate at the time of the Second Council of Nicæa, A.D. 787, cf. O.C., ii., col. 1052 when Eustathios occupied the See of Soli (cf. Mansi, Concil., xi., 639; xii., 994).

Ibid. Whether Germanos Pesimandros, the last Orthodox Primate during the Latin Supremacy, should be included among the Bishops of Soli is a question which admits of some uncertainty. The Bulla Cypria removed Nibon from that See to Paphos to create a vacancy for him, but the words of appointment show that he continued to retain his previous archiepiscopal dignity:—

"Præfato tamen Germano archiepiscopo dictas sedem et ecclesiam de Solia, tam in spiritualibus, quam temporalibus, de eisdem consilio et potestate, committimus, sibi retentis semper dignitatis archiepiscopalis honore ac nomine, episcopaliter gubernandas" (Raynaldi, ad ann. 1260, No. 49).

Page 325. The περίληψις πατριαρχικῶν ἐγγράφων mentions as follows a Bishop of Solia named Makarios, who seems to have held the See in 1618:—

Τιμόθεος Α'. 7126, ἰνδ. α' (1618) κατ' ἰούλιον ἐπιστολὴ πρὸς τὸν μακαριώτατον Κύπρου ἐπικυρωτικὴ τῆς καθαιρέσεως τοῦ ἐπισκόπου Σολίας Μακαρίου (Bibl. Med. Ævi, tom. iii., p. 561).

Ibid. Lusignan (p. 26, a) assigns the martyrdom of Theodotos to the Decian persecution (A.D. 249-A.D. 251) when Sabinus was Governor of Cyprus. But all the other authorities represent the latter as being in office under Licinius (A.D. 307-A.D. 324). Lusignan through confusing different towns of almost the same name may possibly mean the Diocletian persecution (A.D. 303-A.D. 305) when Theodoros, Bishop of Cyrene, not Kyrenia, was martyred (cf. p. 388, note). The similarity of the legends suggests more than a mere coincidence. Gibbon mentions (ch. xvi.) a Sabinus, who was prætorian præfect of Asia under Maximinus.

Page 326. According to Le Quien Gerasimos presided over the See of Kyrenia in 1733: "Accepimus etiam ex litteris ab Oriente missis anno 1733 ecclesie Cirinensis præsulem Græcum tunc sedentem, Jerasimum" (O.C., iii., 1232). This would place him seventh on the list, while in his case also his predecessor and successor both have the same name, Nikephoros.

Ibid. Le Quien (O.C., ii., 1075) says with regard to those whom Soter represented: "Civitatem Theodosianam in insula Cypro exstitisse produit Chalcedonensis concilii acta, cujus nempe actione prima sedisse legitur Soter, sive Soterus, Theodosianæ episcopus, et locum tenuisse Heliiodori Amathuntis et Didymi Lapithi." According to the records of the Council (Mansi, vi., 578) Epaphroditos of Tamasos also represented Didymos of Lapithos on the same occasion.

Page 328. The anonymous Bishop of Levkosia, No. 5, is very possibly the individual named Loarà, to whom Angelo Calepio alludes in his account of the Ottoman Conquest of Cyprus (Lusignan, p. 108, a). Mr. Cobham, however, conjectures that the word Loarà may simply mean "a man of Louvara," a village in the Nahieh of Limassol.

Page 352, note. Sathas (Bibl. Med. Ævi, tom. ii., Præf., p. 122) gives the title of this letter somewhat differently, *Νεοφύτου πρότερον μοναχοῦ κ.τ.λ.* and from the words *πρότερον μοναχοῦ* conjectures (*ibid.*, p. 123) that the writer is identical with the Orthodox Archbishop of the same name, who was expelled from Cyprus by the Latins in 1222. Mr. Warren (Archæologia, vol. xvii., p. 2) pronounces the letter from internal evidence to have been composed in 1203. Sathas assigns it a date shortly after 1191, when the island had been conquered by Cœur-de-Lion and sold to the Templars. The copy of the letter included in the Bibl. Med. Ævi, tom. ii., pp. 1-4, is derived from a Greek MS., No. 575, in the Library of St. Mark at Venice and exhibits some variations from that included by Cotelier in his *Eccl. Græc. Monumenta*, tom. ii.

Page 359. Felix Faber nearly a century before Lusignan notices the cats at Hagios Nikolaos: "Super Nimonom est quidam locus nemorosus, adeo plenus serpentibus et nocivis animalibus, quod nemo potest ibi manere, hoc tamen non obstante, in medio memoris construxerunt antiqui patres monasterium, ut circumdati serpentibus minus visitarentur a sæcularibus, quorum utique crebra visitatio devotis monachis noscitur esse molesta. Sed ne serpentes ipsos in monasterio molestant, nutriunt multitudinem cattorum, qui serpentibus et muribus, gliribus, soricibus naturaliter insidiant, et eos non sinunt prope muros morari, sicque quotidie pugnant catti isti cum serpentibus a muris repellentes, noctibus vero intersunt et officinas omnes lustrant, ne aliquod reptile ibi manere possit, diurnis vero horis per nemus vagantur, et quando hora refectionis eorum instat, tunc deputatus monachus quamdam campanam pulsant, cujus audientes sonum omnes occurrunt ad locum suæ comestionis."

Page 377. The *ἀκολουθία* of St. Demetrianos asserts that the saint was born during the reign of the Emperor Theophilos (A.D. 829-A.D. 842), in which case his accession to the See of Chytri must be considerably postdated.

Page 398. The local writers are unanimous in regarding the structure near the ruins of Salamis as the prison of St. Catharine, *c.g.*

Lusignan, p. 12 (a). "Fuori della città (Salamina) e la prigione di Santa Catherina."

Ibid., p. 25 (b). "In essa città (Salamina), come habbiamo detto di sopra, è la sua prigione."

Kyprianos, p. 34. "Ἐξ τῆς χώρας αὐτῆς ἐτι φαίνεται ἡ φυλακή, εἰς τὴν ὁποίαν ἐκλείσαν τὴν ἁγίαν Αἰκατερίνην."

Ibid., p. 353. "Ἐξ οὗ καὶ φυλακή τῆς ἁγίας Αἰκατερίνης ἐπωνομάσθη, ἡ πλησίον τῆς παλαιᾶς Ἀμμοχούστου."

Sakellarios (Κυπριακά, tom. i., p. 166), ἡ δὲ φυλακή ἡ καλουμένη τῆς ἁγίας Αἰκατερίνης, κ.τ.λ.

Page 419. That some confusion exists regarding the identity of the saintly Jean de Montfort is evident from what follows.

De Mas Latrie (*Hist. de Chypre*, i., 344) asserts that he was half-brother of Philippe (I.) de Montfort, Seigneur de Tyr, son of Guy de Montfort by his marriage in 1204 with Héloïse d'Idelin, widow of Renaud, Seigneur de Sidon.

Du Cange (*Fam. d'outre-mer*, p. 310) seems to confound him with another individual of the same name, the son and successor of Philippe in his Eastern possessions.

L'art de vérifier les dates (tom. xi., p. 483), however, represents him as being the son and successor of Amaury (VI.) Count de Montfort l'Amaury, whose uncle was Guy, the father of Philippe.

As the Principality of Edessa or Ruchas was finally wrested from the Christians by the Egyptian Sultan, Nur-ed-Din, in 1146, long before these De Montforts appeared in the East, Lusignan is evidently at fault in connecting Jean with it. The title itself was revived as a mere honorary distinction by Pierre (I.) de Lusignan in favour of Jean de Morpho, Marshal of Cyprus, after the capture of Alexandria by the Cypriot forces in 1365. Lusignan, whose accuracy is not unimpeachable, would thus seem to have confused the somewhat similar names of De Montfort and De Morpho.

St. Jean de Montfort is nowhere mentioned as Marshal of Cyprus. His only connection with the island appears to have been through his death there in 1248. Philippe de Montfort's name, too, is not to be found in the extant lists of Admirals of Cyprus, though he is known to have acted as Constable of Acre (Ptolemais) about 1244 (*cf. Fam. d'outre-mer*, p. 500).

Page 574. The following additional names of Latin Bishops of Limassol are taken from an article in the *Nuovo archivio Veneto*, t. xvi., p. 1, 1898, by Giuseppe della Santa, entitled "Alcuni documenti per la storia della chiesa di Limisso in Cipro durante la seconda metà del Secolo xv."

1. *Galefio*, also Archbishop of Tarsus. Elected (?) and died between 6th August, 1456, and 4th July, 1457.

2. *Pietro di Manatiis*. Elected between 6th August, 1456, and 4th July, 1457. Resigned 18th January, 1460.

3. *Antonio di Zucco*. Elected 18th January, 1460. Died between 16th March, and 17th June, 1479. (*Cf. Nos. 29, 30, 31.*)

Nicòlò Donato in this article is said to have been elected to the See on 9th July, 1479, and to have been still Bishop in November, 1493, while *Nicòlò Dolce* is reported to have been elected in November, 1493, and to have remained in possession in 1504.

ΑΠΟΛΛΩΝΙΟΣ ΤΩ ΠΑΤ
 ΚΑΙ ΤΗ ΜΗΤΡΙ ΑΡΙ
 ΤΟΝ ΠΕΡΙΒΟΛΟΝ ΚΑΙ ΤΗΝ . . . ΙΑΘ
 ΤΜΩΝ ΑΤΤΩΝ ΕΝΤΟΛΑΣ . . . ΙΘ
 ΕΑΤΤΟΥ ΤΗΣ ΟΟΛΩΝ ΠΟΛΕΩΣ . . ΝΘ
 ΠΑΡΧΗΣΑΣ ΓΡΑΝΜΑΤΕΥΣΑΣ ΑΡΧΙΛ
 ΒΤΒΛΙΟΦΥΛΑΚΙΟΥ ΓΕΝΟΜΕΝΟΣ ΛΙΓ
 ΤΙΜΗΤΕΥΣΑΣ ΤΗΝ ΒΟΥΑ
 ΖΟΥΤΙΟΥ ΚΕ
 ΔΕΞΑΣΤΩΝ ΕΠΙ ΠΑΤΑΟΥ
 ΠΑΤΟΥ.

"Apollonius to his father . . . son of . . . and to his mother, Artemidora, daughter
 of . . . consecrated the enclosure and this monument according to your own (*i.e.*,
his parents') commands . . . having filled the offices of clerk of the market,
 prefect, town clerk, high priest, and having been in charge of the record office.
 Erected on the 25th of the month Demarcheusius, in the year 13. He also
 revised the Senate by means of assessors in the time of the proconsul Paulus"
 (transcript and translation from D. G. Hogarth, *Devia Cypria*, pp. 114, 115).

The above inscription still at Karavostasi records the name of the proconsul
 Sergius Paulus. Its probable date is A.D. 55.

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LIST OF ABBREVIATIONS USED.

Abp. = Archbishop.	Maron. = Maronite.
Bp. = Bishop.	Mon. = Monastery.
Ch. = Church.	N. = Note.
F'ta = Famagusta.	N'sia = Nikosia.
Lat. = Latin.	O. = Orthodox.
L'sol = Limassol.	Pat. = Patriarch.

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